An informational, literary, educational, and training magazine
of Ahmadiyya Muslim Community, USA

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ

القران الحكيم 2:258

Ahmadiyya Gazette Online

October 2024

Alongside financial sacrifices, one must also strive to reform themselves, abstain from vain things, and do justice to their worship, otherwise Allah Almighty does not bless one in their wealth from a mere monetary sacrifice.

(Friday Sermon of Hazrat Khalīfatul-Masīh V, November 4, 2022)

AHMADIYYA
MUSLIM COMMUNITY

United States of America

Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)

A Divinely Inspired Appeal from Hazrat Khalifatul-Masih V, may Allah be his Helper

Based on a vision of Hazrat Khalifatul-Masih III (may Allah shower His mercy on him) to safeguard ourselves from the onslaughts of Satan and to attain refuge in an invincible and tall citadel of Allah's protection, Hazrat Khalifatul-Masih V (may Allah be his Helper) relaunched the following appeal for the Ahmadiyya Muslim Community International.

Prayer 1

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ ۔ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

Holy is Allah and worthy of all Praise; Holy is Allah, the Great. Allah, bestow Your blessings on Muhammad (may peace and blessings of Allah be on him) and the people of Muhammad.

- Every Ahmadi Muslim adult to invoke the above salutations on the Holy Prophet Muhammad (may peace and blessings of Allah be on him) at least 200 times a day.
- Every young person of 15-25 years 100 times a day.
- Every child to recite it at least 33 times a day.
- Very young children rehearse it with their parents a few times a day.

Prayer 2

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْۢبٍ وَّاَتُوْبُ اِلَيْهِ

I ask forgiveness of my sins from Allah who is my Lord and I turn towards Him.

- All Ahmadi Muslims are to recite Istighfar at least 100 times a day.

Prayer 3

- In addition to these prayers, Hazrat Khalifatul-Masih V (may Allah be his Helper) also added for all Ahmadi Muslims to recite the following at least 100 times a day:

رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِيْ وَانْصُرْنِيْ وَارْحَمْنِيْ

O my Lord, everything serves You. So, O my Lord, protect me and help me and have mercy on me.

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United States of America

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Acronyms for salutations used in this publication

S.a./s:	Ṣallallahu ‘Alaihi Wa Sallam (may peace and blessings of Allah be upon him)
A.s./a:	‘Alaih-is-Salām
R.a.:	Raḍiyallāhu ‘Anhu/‘Anha (may Allah be pleased with him/her)
R.h.:	Raḥimahullāhu Ta‘ālā (may Allah shower His mercy on him)
A.b.a.:	Ayyadahullāhu Ta‘ālā Bi-Naṣrihil-‘Azīz (may Allah support him with His mighty help)

Disclaimer: The material presented herein reflects the original content of the authors. To the extent possible, Gazette staff has attempted to screen the material for accuracy and appropriateness but some oversights may have occurred. If the reader identifies a mistake and/or would like to comment on some of the material, please contact Gazette staff (gazette@Aḥmadiyya.us).

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Verse numbers in the references from the Holy Qur’ān count Tasmiya at the beginning of a chapter as the first verse.

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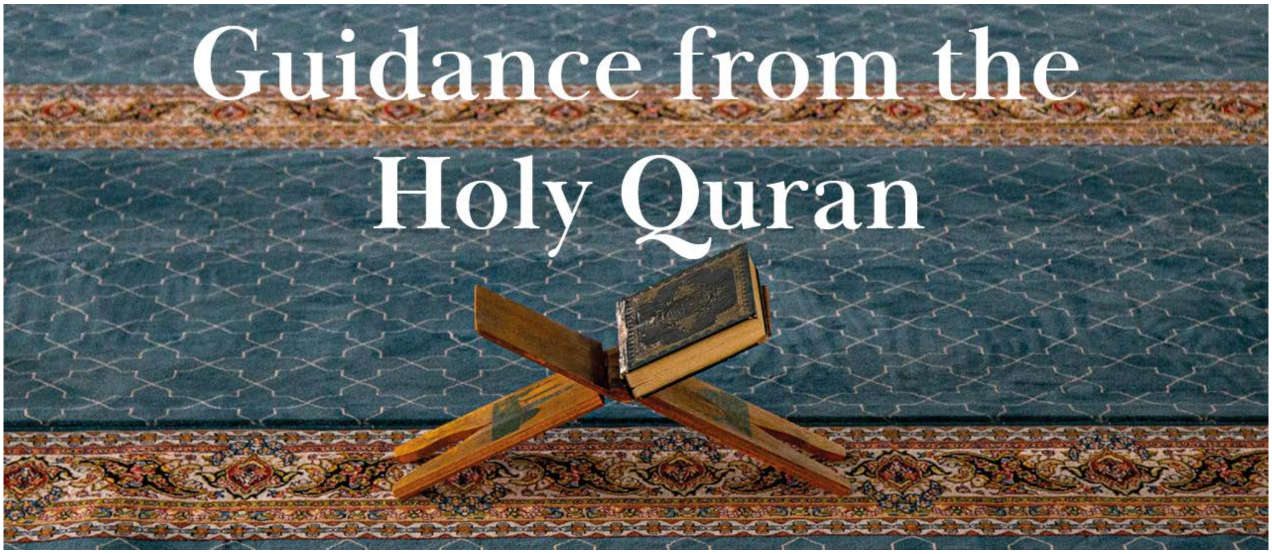
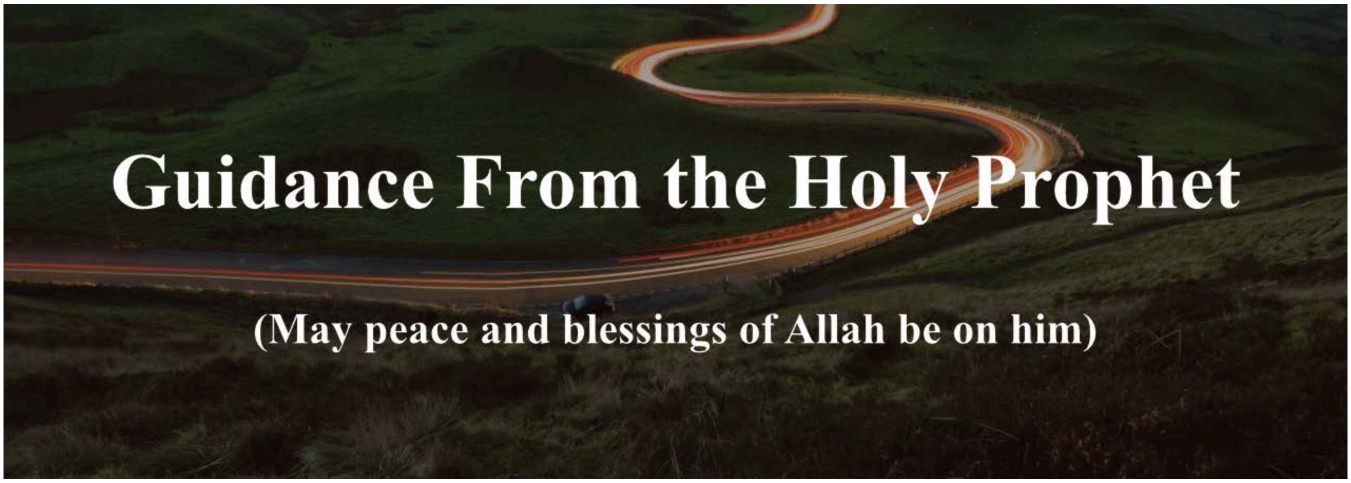


Guidance from the Holy Qur'ān

The Recitation of the Holy Qur’an at Dawn and Dusk is Specially Acceptable to God

اَقِمِ الصَّلٰوةَ لِدُلُوۡكِ الشَّمۡسِ اِلٰى غَسَقِ الَّيۡلِ وَقُرۡاٰنَ الۡفَجۡرِ‌ؕ اِنَّ قُرۡاٰنَ الۡفَجۡرِ كَانَ مَشۡهُوۡدًا۔

Translation: Observe Prayer at the declining and paling of the sun onto the darkness of the night, and the recitation of the Qur’an in Prayer at dawn. Verily, the recitation of the Qur’an at dawn is specially acceptable to God. (English translation of the Holy Qur‘ān (17[Banī Isrā’īl]: 79) by Hazrat Maulawi Sher ‘Ali)


Guidance From the Holy Prophet
(May peace and blessings of Allah be on him)

Guidance From the Holy Prophet

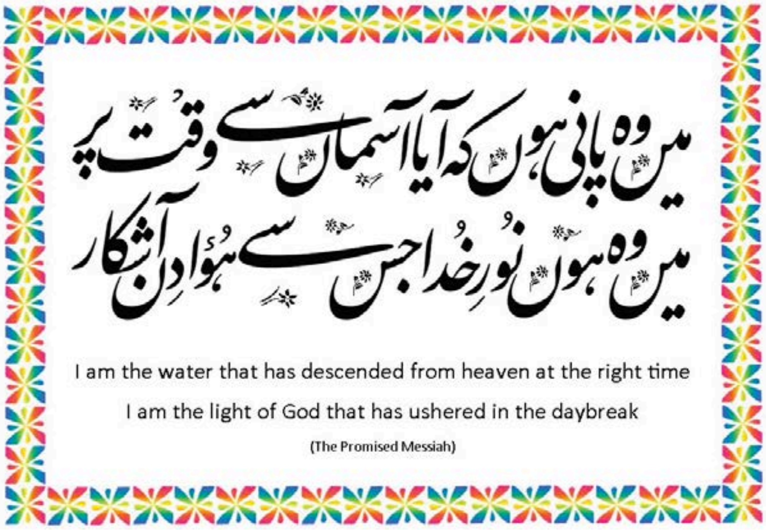
Best of You Are Those Who Learn The Qur’ān And Teach it

عَنْ أَبِي أُمَامَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسلم يَقُول: اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

Hazrat Abu Umamah (may Allah be pleased with him) relates that he heard the Holy Prophet (may peace and blessings of Allah be on him) say: Keep reading the Qur’ān for it will intercede for its readers on the Day of Judgement. (Muslim)

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُكُمْ من تعلم الْقُرْآنَ وَعلمه

Hazrat Uthman ibn Affan (may Allah be pleased with him) relates that the Holy Prophet (may peace and blessings of Allah be on him) said: The best of you are those who learn the Qur’ān and teach it (Bokhari) [Gardens of the Righteous (Riyad as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 185, Hadith Nos. 995 and 997]



میں وہ پانی ہوں کہ آیا آسماں سے وقت پر
میں وہ ہوں نورِ خدا جس سے ہوا دن آشکار

I am the water that has descended from heaven at the right time
I am the light of God that has ushered in the daybreak
(The Promised Messiah)

Guidance from the
Promised Messiah
(May peace be on him)

Guidance from the Promised Messiah

Those Who Honour the Quran Will be Honoured in Heaven

An essential teaching for you is that you should not abandon the Holy Quran like a thing forsaken, for therein lies your life. Those who give precedence to the Quran over every hadith and every other saying will be given precedence in heaven. Today, there is no book on the face of the earth for mankind except for the Quran. The sons of Adam have no Messenger and Intercessor but Muhammad, the Chosen One, peace and blessings of Allah be upon him. Endeavor, therefore, to cultivate true love for this Prophet of glory and majesty, and do not give precedence to anyone over him, so that in heaven you may be counted as those who have attained salvation. [Noah’s Ark, pp. 22-23, Islam International Publications, UK (2018)]

Special Thanks

The Ahmadiyya Gazette is compiled monthly with much effort and hard work from the following team members. The Editor of the Ahmadiyya Gazette thanks them and prays that may God Almighty reward them for their sincerity.

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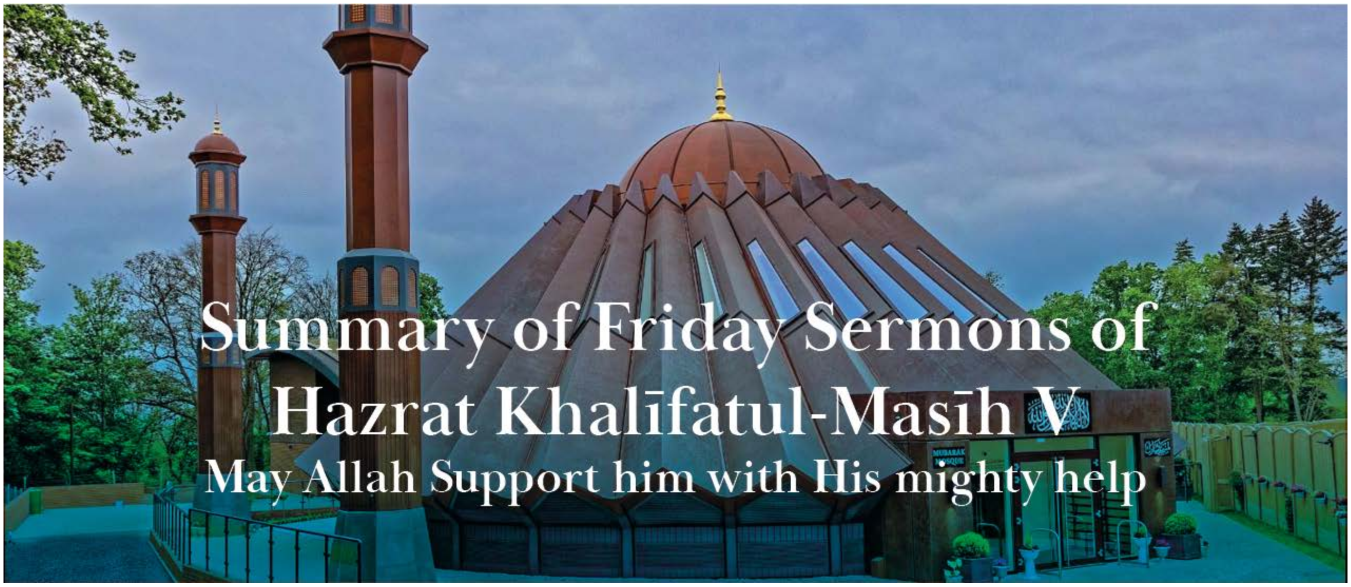

Summary of Friday Sermons of Hazrat Khalīfatul-Masīḥ V

May Allah Support him with His mighty help

Summary of Friday Sermon of
Hazrat Khalīfatul-Masīḥ V—
August 2024

September 2024

6 September 2024

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) said he would mention the Battle of Khandaq (Battle of the Trench), also known as the Battle of Ahzab. The battle is mentioned in the Holy Qur'ān 33: 10-26. The Muslims dug a trench and fought a defensive battle as various tribes and groups joined together to fight the Muslims. This battle took place in AH 5, or February/March AD 627.

The Jews formulated a plan to finish the Muslims. The total number of the combined army was estimated to be 10,000 or, according to other sources, 24,000.

The majority of the companions of the Holy Prophet (may peace and blessings of Allah be on him) proposed to defend Madinah while remaining in it. The idea of digging a trench was revealed to the Prophet by God. It is also recorded that Hazrat Salman of Persia suggested digging a trench around Madinah, which was approved by the Holy Prophet.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) said that the disbelieving army advanced with great pride, thinking that nothing was standing in their way and they would obliterate Madinah. However, as they approached Madinah, they came to find a trench that was 5 kilometers long, 8-9 feet deep and wide, which could not be crossed even by their horses. As a result, they were infuriated. They sent a letter to the Holy Prophet (may peace and blessings of Allah be on him), swearing by their idols and saying that they would not leave until they destroyed Madinah. Yet they saw a trench surrounding Madinah and wondered how this idea had come about. The letter said that no matter if the battle took place that day or not, there would come a day when they would destroy Madinah and its inhabitants. The Holy Prophet replied, saying that he received the letter that he knew they were filled with pride against God and that they intended to completely erase Madinah. However, they had not been able to do so by the decree of God, and God Himself would bring down such a judgment whereby they would forget the names of their idols. The description of the battle shall continue in future sermons.

Hazrat Khalīfatul-Masīḥ V urged that everyone should remember the Pakistani Ahmadis in their prayers, especially during these days. Pakistani Ahmadis themselves should also focus on prayers and giving alms; may Allah the Almighty protect them, save them from the evil of the opponents, and turn the mischief of the mischief-makers back onto them. He also urged prayers in general for the state of the world; may Allah the Almighty protect the world from disorder. (Edited from the summary prepared by the Review of Religions, 6 September 2024)

13 September 2024

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) said that last Friday, he mentioned details about the Battle of Ahzab and how the treachery of the Jews of Khaibar led to the formation of an army of disbelievers intending to attack and eliminate the Muslims.

Hazrat Khalīfatul-Masīḥ V said that the Muslims began digging the ditch using shovels and other tools obtained from the Banu Quraizah. The Holy Prophet (may peace and blessings of Allah be on him) divided the Muslims into groups of ten to dig the trench. It was a difficult task to dig the trench of about 3.5 miles long, 13-14 feet wide and 10-11 feet deep. The Holy Prophet also partook in the digging and helped the Muslims. When Hazrat Abu Bakr (may Allah be pleased with him) and Hazrat ‘Umar (may Allah be pleased with him) could not find a bucket to put the dirt in, they used their clothes for this purpose.

The companions reported a very rocky area that could not be dug despite efforts. The Holy Prophet took the pickaxe himself and struck the ground, which caused the rocky area to break apart. According to other narrations, the Holy Prophet asked for some water to be brought in, and he mixed some of his saliva and then sprinkled it over the rocky area, due to which the rocky area became soft and turned into sand.

There was another incident where Hazrat Salman, the Persian (may Allah be pleased with him), was having trouble breaking a boulder. The Holy Prophet struck the boulder, which caused sparks, and a piece of the boulder broke, upon which the Holy Prophet glorified Allah, and the companions followed suit. Then the Holy Prophet struck it again, causing sparks, and the Holy Prophet glorified Allah, and the companions followed suit, and then the same happened a third time, and the entire boulder broke. Hazrat Salman, the Persian, asked the Holy Prophet about the light that would emanate whenever the Holy Prophet struck the boulder. The Holy Prophet said, ‘Did you see the light as well?’ upon which Hazrat Salman the Persian replied that he had indeed seen the light. The Holy Prophet said, “The first time there was light, I saw the castles of Hira and Kisra, and Gabriel told me that my people would overtake them. The second time there was light, I saw the red castles of Rome, and Gabriel told me that my people would overtake them. The third time there was light, I was shown the castles of San’a, and Gabriel told me that my people would overtake them. So glad tidings for you!” Hazrat Salman, the Persian who had seen these castles, attested to the accuracy with which the Holy Prophet described the castles and said that this was surely a true promise.

Hazrat Khalīfatul-Masīḥ V said that within a few years, during the Caliphates of Hazrat Abu Bakr and Hazrat ‘Umar, these very places and castles were conquered by the Muslims, and those same Muslims who were considered helpless became their custodians.

Hazrat Khalīfatul-Masīḥ urged the Jamā‘at for prayers for Ahmadis of Bangladesh, Pakistan, and other countries.

(From the summary prepared by the Review of Religions, 13 September 2024)

20 September 2024

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) continued describing the Battle of Ditch. In the battle, food was scarce. A small amount of dates became enough food by a miracle of the Holy Prophet (may peace and blessings of Allah be on him) for those who were digging the ditch. The number of Muslims taking part in the battle was described as 700, 2000, and 3000. All these numbers are correct, as illustrated by Hazrat Khalīfatul-Masīḥ II (may Allah be pleased with him).

After the continuous labor of more or less twenty days, or in light of one narration, after six days of work day and night, the ditch was completed. The non-believers commanded by Abu Sufyan could not advance due to the ditch around Madinah. Those areas which were weak, the Holy Prophet secured those areas. When they could not cross the ditch, they incited the Jews of Banu Quraizah to break the treaty with the Muslims. In this manner, the strength of the Banu Quraizah also added to the weight on a scale that was already heavily weighed to one side.

Hazrat Khalīfatul-Masīḥ V said that today marks the start of the Annual Gathering of the Ahmadiyya Youth Association UK. The Khuddam (youth) should maximally benefit from this program. (Edited from the summary prepared by the Review of Religions, 20 September 2024)

27 September 2024

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) continued describing the Battle of Ditch.

Madinah was protected on one side by the ditch that had been dug and by orchards and trees on the other side. Despite being in an active peace treaty with the Muslims, the Banū Quraizah ultimately decided to break this treaty and help the disbelieving army. The Muslims became worried and also had to devise a plan in light of it. As such, the Holy Prophet (may peace and blessings of Allah be on him) formed a contingent of 500 Muslims. The state of fear of Muslims upon hearing this news is described in the Holy Qur’an. The Muslims still stood firm to protect Madinah, and under the leadership of Hazrat Zubair bin al-Awwām (may Allah be pleased with him), eight stations along the ditch were being guarded. The Holy Prophet deployed two contingents to various parts of Madinah and also instructed them that from time to time, they should raise slogans glorifying Allah. The Muslim women and children who resided in the city were easy prey for the enemy. Immense fear and terror surged through the weaker Muslims. On the other hand, due to the treachery of the Banū Quraizah, it was necessary to strengthen security in the streets and alleys of the city as well so that the women and children could be protected. The disbelieving warriors exhausted every possible avenue in an attempt to agonize the Muslims. At times, they would gather at a weaker point and launch an attack, and the Muslims would be forced to regroup there in defense. These full-fledged attacks were generally warded off by the Muslims with arrows.

The Holy Prophet proposed, “If you agree, it is also possible that we may give the Ghatafan tribe a portion of our wealth so that this war may be averted.” Sa‘d bin Mu‘adh (may Allah be pleased with him) and Sa‘d bin ‘Ubadah (may Allah be pleased with him) resonated the same words and submitted, “O Messenger of Allah! If you have received divine revelation in this respect, then we bow before you in obedience.” The Holy Prophet said, “Nay, nay, I have not received any revelation in this matter.” The two Sa‘ds responded, “Then we suggest that if we have never given anything to an enemy while we were idolaters, why then should we do so as Muslims? By God! We shall give them nothing but the strikes of our swords.” Thus, when this proposal was put forth, the Holy Prophet happily accepted, and war continued. When the Holy Prophet would be on guard at night, sometimes he would get extremely cold, so he would go inside his tent only until his body warmed up, and then he would go back to duty.

Hazrat Khalīfatul-Masīḥ V narrated an incident of bravery displayed by Hazrat Safiyyah (may Allah be pleased with her) during this battle. The Jews proposed to attack one such area of the city where the women and children had gathered. These people sent a spy ahead of them to assess the situation in this quarter of the city. It so happened that the only person present near the women at the time was Hassan bin Thabit, the poet, who was unable to go to the battlefield due to his being very weak at heart. When the women noticed this Jewish enemy surveying their encampment in such a suspicious manner, Safiyyah bint ‘Abdil-Muttalib, the paternal aunt of the Holy Prophet, killed the Jew who was also beheaded and thrown to that side of the stronghold where the Jews had gathered so that they would not dare to attack the Muslim women.

In a similar incident, Hazrat Ali (may Allah be pleased with him) killed ‘Amr bin ‘Abd Wudd.

Hazrat Khalīfatul-Masīḥ V said that today, the Ijtimas (Annual Gatherings) of the Ahmadiyya Women’s Auxiliary Organization (Lajna Ima’illah) and the Elder’s Auxiliary Organisation (Ansarullah) are commencing. He advised all attendees to focus on prayers, especially during these days, and sending salutations upon the Holy Prophet (may peace and blessings of Allah be on him). (Edited from the summary prepared by the Review of Religions, 27 September 2024)

The full original text of Friday Sermons by the Ahmadi Muslim Caliphs is available in print in Al-Fazl International and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons.

Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us.

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Hazrat Khalifatul-Masih V
(May Allah be his Helper)
Mentions Ahmadi Muslims of the US

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) Mentions Ahmadi Muslims of the US

Hazrat Khalīfatul-Masīḥ V leads the funeral prayer in absentia of US Ahmadis

Mirza Haroon ‘Ali of Virginia, USA

Mirza Haroon ‘Ali passed away on 2 April 2024 at the age of 79. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)].

He was the son of Hazrat Mirza Saleh ‘Ali (may Allah be pleased with him), a companion of the Promised Messiah (may peace be on him). The deceased served the Ahmadiyya Jamā‘at in various capacities in Azizabad, Karachi. When he moved to the United States in 1992, he remained associated with the finance department of Virginia Jamā‘at for a long time. He was regular in daily prayers and the recitation of the Holy Qur'an. He was a sincere, compassionate, sociable, sincere and faithful person. He was a Musi by the grace of Allah Almighty. He had no children.

Tahira Agha wife of Agha Tahir Khan of USA

Tahira Agha wife of Agha Tahir Khan of USA died on 1 May 2024 at the age of 81. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)].

She was a granddaughter of Hazrat Dr. Malik Abdullah (may Allah be pleased with him), a companion of the Promised Messiah (may peace be on him), and daughter of the late Dr. Malik Rehmatullah of Qila Kalerwala. She was a simple and kind-hearted woman and treated everyone with empathy. She was devoted to Khilafat and Jamā‘at Ahmadiyya. She was the first to pay obligatory Chandajat. She was fond of reading the books of the Promised Messiah (peace be upon him) and Khulufa and would encourage her children to do so. She was Musiyya. She is survived by two daughters and three sons. One of her sons, Agha Usman Khan, is serving the UK Wakalat Tasnif Team in the USA as a volunteer.

(Translated by Mahmud Ahmad Nagi from the website of Al-Fazl International, 27 August 2024)

Invitation to Writers for the Ahmadiyya Gazette, USA

We are thankful to all those who sent us articles and Ahmadiyya news of chapters for publishing in the Ahmadiyya Gazette, USA. May Allah reward them for their sincerity.

We recently published three souvenirs to commemorate the hundred years of Ahmadiyyat in the US. The last souvenir was on American Icons of Ahmadiyyat. We feel that many inspired souls could not be part of that souvenir. We invite all those who want to contribute to the US icons of Ahmadiyyat. Please send us your articles at gazette@ahmadiyya.us, any article which can be of general interest to a large number of audiences. (Editor, the Ahmadiyya Gazette, USA)

Khilafat News

Fulfillment of Divine Signs despite severe opposition is the triumph of the Promised Messiah, peace be on him

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) delivers the concluding address at Germany's Annual Convention 2024 from Masroor Hall, Islamabad, UK

Jalsa Salana
Deutschland
2024
TAQWA
Jalsa Salana
Germany
2024
MAKHZAN
TASAWEER
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Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) then began his address by reflecting on the opposition faced by the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian, peace be upon him, after he made his claim to be the Promised Messiah and Imam Mahdi, in exact accordance with the prophecies of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and under the command of Allah the Almighty. Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) noted that many Muslim clerics, who once regarded the Promised Messiah (peace be on him) as the greatest defender of Islam, turned against him, declaring him an infidel and issuing edicts against him.

The Promised Messiah (peace be on him) consistently explained that his advent was in perfect alignment with the needs of the time and was in complete servitude to the Holy Prophet (peace and blessings of Allah be on him). He emphasized that the signs of the Latter Days, as foretold by the Holy Prophet

Muhammad (peace and blessings of Allah be on him) and Allah the Almighty, were manifesting in support of his claim. However, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) said that the eyes of the opponents remained veiled, refusing to acknowledge these signs, even though they recognized the dire need for the Messiah and Mahdi.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) highlighted that the opponents reject the Promised Messiah (peace be on him) and instead expect the physical return of a Prophet of the Bani Isra'il. However, the Promised Messiah (peace be on him) made it clear that Allah's promise was being fulfilled through him, and that numerous signs were evident, both in the heavens and on earth, as well as through warnings and admonishments. Yet, the opponents remained deaf to these signs, refusing to reflect on them.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) said that despite the relentless opposition, Allah continues to grant success and progress to the Ahmadiyya Muslim Jamā'at. Every year, hundreds of thousands of people join the Jamā'at, pledging allegiance and embracing true servitude to the Holy Prophet (peace and blessings of Allah be on him).

The Promised Messiah (peace be on him) said:

> "O Muslims!—listen and listen attentively! To the extent that this Christian nation has employed convoluted calumny to impede the purifying effect of Islam, indulging in the most deceptively fraudulent machinations and breaking their backs in propagating them while streaming money as if it were water, and exerting efforts even to the point of exhausting the most shameful means—the mentioning of which is better left out of this essay—for the very sake of those magical feats from the court of Christian nations and advocates of the Trinity; it is completely beyond belief and imagination for naive souls to be delivered from this European sorcery so long as God Almighty does not brandish that Mighty Hand which holds within itself the power of a miracle and so long as He does not shatter this spell of sorcery into pieces with that miracle. So in order to thwart this enchantment, God Almighty granted this miracle to the true Muslims of the present age by sending this servant of His to confront the enemies—having honored him with His revelation and word and His special blessings, and having bestowed upon him perfect understanding of the subtle intricacies of His path, and having granted him a multitude of heavenly wonders and miracles, and spiritual insights and subtleties—so that this Heavenly Stone may smash the waxen idol prepared by European sorcery. Therefore—O Muslims!—the coming of this humble one is a miracle from God to dispel the darkness of this spell. Was it not demanded that a miracle should also appear in the world to confront this sorcery? Is this idea so strange and incredible in your eyes that God Almighty should manifest such a divine radiance as bears the impact of a miracle to confront the most egregious degree of wile, which has accrued up to the true [deceptive] nature of magic?" [The Victory of Islam, pp. 6-7, the Islam International Publications, UK (2022)]

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) shared a couplet by the Promised Messiah (peace be on him), highlighting the inevitability of his appointment. In one of his couplets, the Promised Messiah (peace be on him) stated:

وقت تھا وقت مسیحا نہ کسی اور کا وقت
میں نہ آتا تو کوئی اور ہی آیا ہوتا

> "This was indeed the appointed time for none other than the Messiah; Had I not been appointed, someone else would surely have appeared!" (Durr-e-Sameen, p. 196)

This couplet, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper), encapsulates the deep longing and concern that the Promised Messiah (peace be on him) had for the state of Islam, which ultimately led to his divine appointment. Throughout his writings and gatherings, the Promised Messiah (peace be on him) passionately depicted the dire condition of the era and the urgent need for revival.

Continuing his address, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) elaborated on the fulfillment of numerous prophecies concerning the Promised Messiah's advent. Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) said that these prophecies, found in both Sunni and Shia texts, were meant to be fulfilled by a devoted follower of the Holy Prophet Muhammad (peace and blessings of Allah be on him). One such prophecy speaks of the signs of the advent of the Mahdi, including the occurrence of solar and lunar eclipses during Ramadan and the outbreak of a severe plague.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) further mentioned that even today, sincere and devoted individuals, upon hearing about these prophecies and witnessing their fulfillment, do not hesitate to accept the truth and enter into the Bai'at of the Promised Messiah (peace be on him). As a result, every year, thousands upon thousands of people join the

Ahmadiyya Muslim Jamāʻat.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) pointed out that many among the Ummah acknowledge the need for a reformer in this era. Despite this recognition, they fail to accept the reformer sent by God. Instead, they have reached extreme levels of opposition against him, rejecting the very individual who has been divinely appointed to revive and reform the faith.

The Promised Messiah (peace be on him) said:

> "My friends who were present at the time know that I did not write any preliminary draft of this discourse اسلامی اصول کی فلاسفی. Whatever I wrote, I wrote extempore. And I was writing with such speed and haste that the copyist found it hard to keep pace with me. When I finished writing the discourse, I received this revelation from God Almighty:
>
> مضمون بالا رہا
>
> "The essay has been declared supreme." Thus, when that dissertation was read out at that conference, the audience was in ecstasy while it was being read out and applause was heard from every direction, so much so that the Hindu gentleman who presided over the conference could not help exclaiming, 'This paper has been declared supreme over all others!

The Promised Messiah (peace be on him) said:

> God Almighty has granted me thousands of such signs, which result in a captivating belief in the existence of Allah Almighty. Such a large number of my community is present here today. Who from among them has not witnessed at

In his final remarks, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) emphasized that Allah's divine help and support remain steadfastly with the Promised Messiah (peace be on him), guiding hearts towards acceptance of his message and ensuring that the opposition falters in its attempts to hinder the progress of Ahmadiyyat. This growing acceptance places a significant responsibility on the members of the Ahmadiyya Muslim Jamāʻat to continuously reform themselves and strive to embody the teachings of Islam in a way that truly reflects their commitment to the Baiʻat of the Promised Messiah (peace be on him). Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) reminded the Jamāʻat that their good actions serve as silent Tabligh, inspiring countless individuals through their exemplary conduct.

Finally, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) called upon the Jamāʻat to pray for the general state of the world, which is teetering on the brink of disaster due to its failure to recognize its Creator. He prayed that Allah grants wisdom to the world and protects Ahmadis from the devastating effects of war. Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper)then led the gathering in silent prayer to conclude the session. This was followed by choral poems, presented by various groups in their respective languages.

(Edited from the report prepared by Al-Hakam dated 25 August 2024)

Foster Taqwa to enter the invincible fortress of Allah's protection

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) delivers an address to Ahmadi women at Germany's Annual Convention 2024 from Masroor Hall, Islamabad, UK

In his address, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) emphasized the paramount importance of taqwa (righteousness), highlighting its frequent mention in the Holy Quran.

Addressing newlywed couples, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) stressed that taqwa should be the guiding principle in their lives. He explained that righteousness and the fear of Allah are essential for maintaining a harmonious and blessed marital relationship. This, he said, is the foundation upon which a strong, pious family is built, and it is integral to the mission of the Promised Messiah (peace be on him), who aimed to instill these virtues in his followers.

The Promised Messiah, peace be upon him, said:

> "In the Holy Quran, the emphasis on taqwa and righteousness is paramount because it empowers one to avoid all evils and motivates one to pursue all virtues. The reason behind this emphasis is that righteousness serves as a safeguard for a person in every aspect of life and acts as a fortress protecting one from all kinds of tribulations."

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) emphasized the importance of fulfilling the rights owed to both Allah and His creation, highlighting the integral role of both external and internal faculties in achieving spiritual excellence. He urged that every part of the human body – eyes, ears, hands, feet, as well as the heart and other internal faculties – must be used appropriately and in accordance with divine guidance. Misuse of these faculties not only leads to spiritual harm but also violates the principles of taqwa.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) also noted that the foundation of society lies in the unity and harmony between man and woman within the marital relationship. When this relationship is grounded in taqwa, it not only strengthens the bond between the couple but also ensures that their children are raised with the same values. Without taqwa in the parents, it is impossible to instill taqwa in the next generation, thereby affecting the moral fabric of society.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) emphasized that achieving peace requires the fear of Allah, the avoidance of immoral acts, and the consistent practice of virtuous deeds. He urged every Ahmadi man and woman to make it their goal to find God and secure His protection by walking steadfastly on the path of taqwa. This involves saving oneself from all forms of evil and embracing all that is good.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) said, in his book, Noah's Ark, the Promised Messiah (peace be on him) wrote:

> "If you become devoted to God, then rest assured that God is truly yours. While you sleep, He will remain awake for your sake."
>
> "This is why yesterday I advised the recitation of durood sharif (سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيْمِ اَللّٰهُمّ صَلِّ عَلٰى مُحَمّدٍ و اٰلِ مُحَمّدٍ) and istighfar (اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كل ذَنبٍ وَّاَتُوْبُ اِلَيْهِ), and it is something everyone should make a habit of reciting."

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) stressed that a woman's beauty is not diminished by wearing the hijab; in fact, true beauty is expressed through the modesty and chastity that the hijab represents.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) emphasized the importance of always wearing the garb of taqwa, or the covering of righteousness, as a distinctive quality of Ahmadi women and girls. He urged that this be attained by all, highlighting that the Promised Messiah (peace be on him) has instructed the proper use of all body parts—such as the ears, eyes, and tongue—in accordance with the pleasure of Allah.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) expressed concern over the increasing domestic disputes within society, often arising from the improper use of these faculties. He pointed out that men have been commanded to lower their gazes and avoid looking at unrelated [non-mahram] women, a command that is often neglected. Similarly, women have been advised to maintain modest and chaste clothing, which is sometimes overlooked.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) emphasized that the proper upbringing of children requires the parents to first reform themselves. A pious attitude and commitment to taqwa are essential for parents to raise their children in the right manner. The mere act of having children does not elevate one to the status of being the best of creation; rather, it is the conscious effort to train and guide children in righteousness that does. One must tread on the path of taqwa, fulfill mutual rights, and recognize the purpose of creation, which is to become a true servant of God. This not only means worshipping God but also fully obeying His commands and fulfilling the rights of both God and humanity.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) stressed that to establish trust in relationships, one must never lie. He highlighted the importance of honesty, especially in the context of marriage. The verses recited during the nikah ceremony emphasize speaking the straightforward and right word [qawl–e-sadid], which is the essence of taqwa. By sharing everything openly between husband and wife, and by removing misunderstandings and doubts, trust is maintained, and the marital bond is strengthened.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) advised that even before a marriage proposal, any weaknesses in the prospective husband or wife should be clearly and transparently communicated. This ensures that no problems arise after marriage. Upholding honesty and truthfulness is essential for maintaining peace in society and for building strong marital relationships.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) prayed:

> "May Allah enable us to stay away from all evils, to take firm steps on the path of righteousness, and to continuously strive for His pleasure by focusing on self-improvement. Let us make every effort to protect ourselves from sins, both great and small.

(Edited from a report prepared by Al-Hakam dated 24 August 2024)

International News of
Ahmadiyya Muslim Communiuty

International News of Ahmadiyya Muslim Community

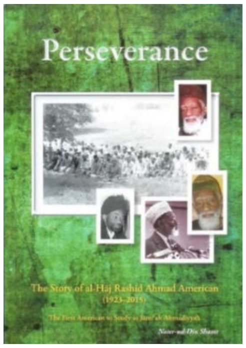
Ahmadiyya Muslim Community, Germany presents the message of Islam Ahmadiyyat to the German Chancellor

On 19 August 2024, the Ahmadiyya Muslim Community in Germany presented the message of Islam Ahmadiyyat to the Chancellor of Germany, Olaf Scholz, at an event held in Vechta City.

The Stoppelmarkt in Vechta is a traditional fair that dates back to the 14th century and is known for being the oldest fair in the region. The term "Stoppelmarkt" originates from 1577, when, because of the plague, the fair had to move to a stubble field on the outskirts of the city.

This year's Stoppelmarkt in Vechta not only brought the usual festive spirit but also saw the presence of notable figures like Olaf Scholz, Chancellor of Germany, along with some mayors and MPs.

The Mayor of Vechta, Mr Kristian Kater, is a good friend of the Jamā'at and extended an invite to join the fair on the opening day. (Report by Syed Salman Shah, Missionary, Germany, Al-Hakam, 6 September 2024)



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News of Interest

The SCP Removed Certain Clauses From The Revised Verdict of 24 July 2024 in The Mubarak Sani Case

The SCP Removed Certain Clauses From The Revised Verdict of 24 July 2024 in The Mubarak Sani Case

Protesters thronged the Supreme Court Building

The Dawn News published a report on 22 August 2024:

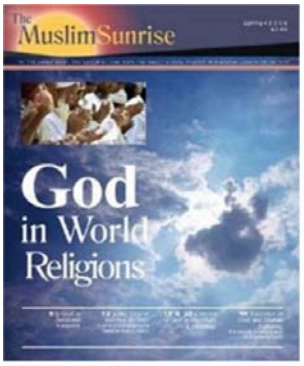
The Muslim clerics and their supporters thronged the Supreme Court of Pakistan building in large numbers asking to remove certain clauses from the court's 24 July 2024 revised verdict in the Mubarak Sani case. The government of Punjab urgently requested the court to set aside certain clauses from the judgment.

A two-member bench of The Supreme Court of Pakistan overturned the conviction of an Ahmadi citizen Mubarak Sani on 6 February 2024 who was accused under the Punjab Holy Qur'ān (Printing and Recording) Amendment Act of 2019.

The court expunged paragraphs not to be used as judicial precedents in the future.

Earlier the chiefs of different religious parties were received at the gate of the Supreme Court by the secretary of the court. The chief justice admitted that he made a wrong judgment on 6 February 2024 and removed paragraphs 7 and 42 from the judgment as forced by the clerics.

(Edited by the Editor of the Ahmadiyya Gazette from the report published by the Dawn News on 22 August 2024)



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Activities and News of
The US Ahmadiyya Muslim Community

Activities and News of the US
Ahmadiyya Muslim Community

Sahibzada Mirza Maghfoor Ahmad, Amīr Ahmadiyya Muslim Community USA, and National Amila visit Columbus Jamā‘at

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Sahibzada Mirza Maghfoor Ahmad, Amīr Ahmadiyya Muslim Community USA, and National Amila visited Columbus Jamā‘at from the 13-15 September 2024. The Dayton chapter also joined the activities.

The missionary in-chrage and Na’ib Amīr, Maulana Azahr Hanif led the Friday prayer and delivered an inspiring sermon from the initial Ayat from Surah Al-Baqarah.

Sahibzada Mirza Maghfoor Ahmad visited a cemetery on Saturday morning, 14 September 2024, adjacent to Bait-un-Nāsir mosque and gave useful instructions to increase the number of graves. The cemetery shall be used as a regional facility.

National Amila meeting was held at Masroor Hall at Bait-un-Nāsir Mosque on Saturday, 14 September 2024, from 11 A.M. to 5 P.M.

Lajna Ima’illah Columbus and Dayton had a question and answer session with Sahibzada Mirza Maghfoor Ahmad, Amīr Jamā‘at USA, from 6 P.M. to 6:45 P.M.

Majlis Kuddamul-Ahmadiyya Columbus and Dayton posed for a photograph with Sadr Majlis Khuddamul-Ahmadiyya, Missionary Abdullah Dibba.

There was a general meeting at Masroor Hall for members of Columbus and Dayton from 7:30 P.M. to 9 P.M., which Amīr Jamā'at USA chaired. In this meeting, there were two speeches. One by the General Secretary, a missionary, Mukhtar Ahmad Malhi. He spoke on the US Jamā'at elections in 2025 before Majlis-e-Shura. The National Secretary Wasaya, Dr. Khaled Ahmad Ata, delivered a speech on enhancing Wasiyyat numbers in the Columbus Jamā'at. He also showed a table of the number of Musis in Ansar, Lajna, and Khuddam. The meeting was concluded by prayer from the Amīr of the US Jamā'at.

Columbus chapter arranged a dinner in a covered but open shed. People had a chance to meet the Amīr of the Ahmadiyya Muslim Community, USA, and National Amila members. The dinner concluded at about 9: 30 P.M. The program ended after a combined Maghrib Eisha prayer at Baitun-Nasir mosque.

On Sunday, the 15th of September 2024, Amīr USA visited Dr. Mobusher Mahmud's private property along with some National Amila members. The property is about a 90-minute drive from the mosque and in case of an emergency due to a Nuclear Disaster shall be used by the Columbus Jamāʻat. (Report by Dr. Mahmud Ahmad, the Editor of the Ahmadiyya Gazette, USA)

Activities from the Spanish Desk

Health camp in a remote area of Mexico under Humanity First, USA

I (Hafeez ur Rehman MD) had the blessed opportunity to visit Mexico twice in July and August 2024.

The first trip was under Humanity First USA for a health camp in a remote area of Mexico (San Cristóbal de las Casas Chiapas) from 07/18/24 till 07/23/24. We were accompanied by three other US-based physicians and twenty pre-med students. This is a very impoverished area of Mexico. We, Al-Hamdu Lillah, have a very dedicated Jamāʻat there. Our missionaries (Nauman Rana and Adnan Haider) were there as well along with local Jamāʻat members who took great care of us. Over four days we saw four hundred patients. Humanity First had purchased commonly used primary care medications and we had a makeshift pharmacy at the campsite to dispense medications after patients were seen. I had taken my handheld ultrasound and we did multiple ultrasound studies as well.

The local Jamāʻat president Muhammad Chechev was a very gracious host, he invited us all to his home and served us a delicious meal. These are people with very limited means, however, very dedicated to Islam Ahmadiyyat. He has given a piece of land for building a Mosque in San Cristobal de las Casas. This will be truly historic as this will be the first purpose-built Ahmadiyya mosque in Mexico.

Ahmadiyya Muslim Community Mexico holds 5th Annual Convention

PUES NO
HEMOS
SINC
COMUNIDAD
MUSULMANA AHMADÍA
Ciudad de México

The second visit to Mexico was for the Fifth Annual Convention. This convention was held in our mission house in Mexico City on 08/16/24 and 08/17/24. Total attendance was seventy-four.

A Ziayfat team from Austin led by their President arrived to prepare meals for the participants of the convention. They did a superb job. May Allah reward them for their service.

The theme of the convention was Muhammad Messenger of Peace. Maulana Abdul Sattar Khan was a special invitee.

The last day of the convention had a session of outside guests. The Keynote address was delivered by Missionary Nauman Rana. Representatives of the mayors, different churches, and academia were in attendance. A delicious "Biryānī" [Spiced rice dish including meat and/or vegetables] was served to the guests and they enjoyed it very much. (Report by Hafeez ur Rehman MD, Serving as Spanish desk lead)

Ahmadiyya Muslim community in Milwaukee holds a local Qur'ān Conference

A local Quran Conference was held on 18 August 2024 at Rodeway Inn Hotel, Milwaukee which was attended by one hundred and forty-four participants. The session started with a recitation of the Holy Quran by Ayyan Ahmad Ayaz. The English translation was presented by Tanzil Ahmad. The poem "Jamal-o-Husn-e-Quran" from Durr-e-Sameen of the Promised Messiah (may peace be on him) was read by Rawahuddin Ahmad with its English translation by Syed Iman Mudassar. The President of the local Chapter Bashir Ahmad gave opening remarks. The brief speeches on the importance of reading and understanding the Holy Qur'ān from an early age were given by the following three speakers:

- Nasirullah Ahmad, National Secretary Waqf-e-Jadid
- Mubarak Kukoyi, National Secretary TaQWA
- Regional Missionary, Tariq Naseem

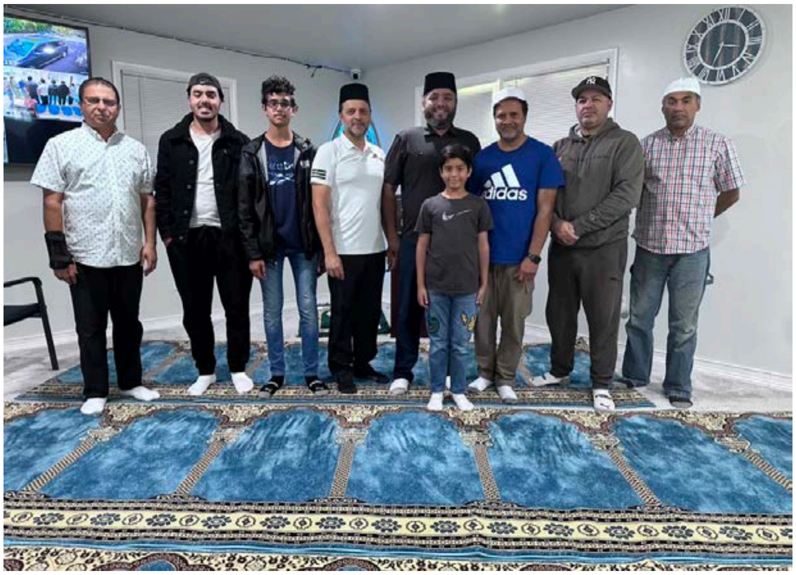
Nasirullah Ahmad delivered a speech on the Promised Messiah (peace be upon him)'s love for the Holy Quran. This speech elaborated on a detailed explanation of the love of the Promised Messiah for the Holy Quran right from childhood. The book "Barāhīn-e-Aḥmadiyya" by him was a testament to his knowledge of the Holy Quran that was God-gifted. He had challenged the world to come up with the commentary (Tafsīr) of the Holy Quran in as much depth as he had done. Allah gave the Promised Messiah so much command over the understanding of the Holy Quran that he could easily answer any objections with proof and arguments about Islam. To attain additional command over the Arabic language Allah taught him 40,000 words in one night. This then gave him absolute mastery over the language and with Allah's guidance, he was able to dig deep and find meanings from the Holy Quran.

The second speech by Mubarak Kukoyi, National Secretary TaQW was on "The philosophy behind the revelation of The Holy Quran." The Holy Prophet (may peace and blessings of Allah be on him) received the final and complete revelations from Allah in the form of the Holy Qur'an. Through his divinely inspired wisdom and knowledge, he expounded the teachings of the Holy Qur'an and put them into practice during his sacred life. To know him is to know God and to follow in his footsteps is essential for progress in spiritual tenets.

The third speech was by Regional missionary Tariq Naseem. He held an interactive session with Atfal and Khudam.

This program closed with a silent prayer by Mubarak Kukoyi, National Secretary TaQWA. After Zuhr and 'Asr's prayers lunch was served. (Report by Qudrat ullah Ayaz, Milwaukee)

Ahmadiyya Muslim Community, Lehigh Valley, PA, USA arranges a picnic



Lehigh Valley PA chapter of Ahmadiyya Muslim Community (AMC), USA, arranges a picnic on 8 September 2024. There were about twenty-five members including Lajna who enjoyed the delicious BBQ. The adults and kids played badminton, golf chipping, and Quoit. The weather was perfect and missionary Azam Akram from Philly joined us. (Report by Farid Ahmad, General Secretary, Ahmadiyya Muslim Community USA, Lehigh Valley Chapter)

Khuddam and Ansar from Queens and Bronx distribute food under Humanity First and New York City Bank

Khuddam and Ansar from Queens and Bronx successfully distributed food on 13 September 2024 under Humanity First and New York City Bank. About one hundred families benefited with groceries for one week, totaling 1000 lbs. May Allah reward all volunteers for their sacrifices. Āmeen (Report by Shoeb Abulkalam, Publication Secretary, New York)

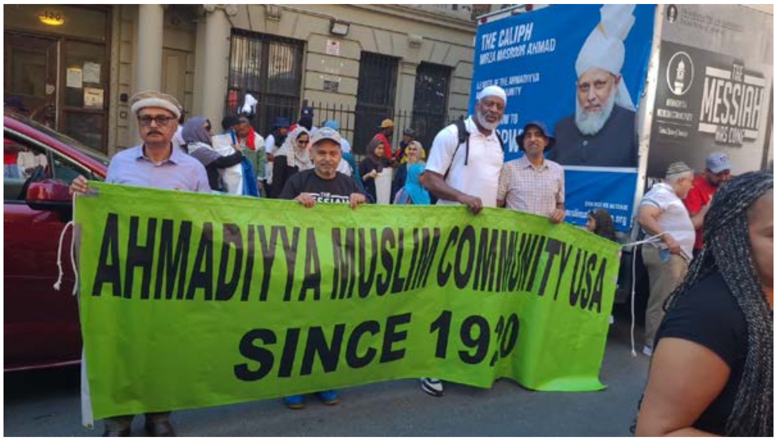
Augusta GA holds a Tabligh bookstall

The Holy Qur'an
INTRODUCTION

Ahmadiyya Muslim Community, Augusta, GA, held a Tabligh bookstall on 15 September 2024. One hundred flyers and two books were distributed. Two visiting guests purchased copies of the Holy Qur'ān. (Report Abdul Naseer, publication secretary, Atlanta GA.

Central New Jersey Chapter participates in the African-American Day Parade in New York

Central New Jersey Chapter of AMC, USA participated in the African-American Day Parade on 15 September 2024. (Report by Imran Ahmad, Secretary Publication, Central New Jersey)


AHMADIYYA MUSLIM COMMUNITY USA
SINCE 19?0
THE CALIPH
MIRZA MASROOR AHMAD
THE MESSIAH HAS COME

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THE AHMADIYYA COMMUNITY
HOW TO
STOPWW3
YOUR VOTE. YOUR VOICE. OUR FUTURE.

THE CALIPH
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AHMADIYYA MUSLIM COMMUNITY USA
SINCE 1920

UNITY IN DIVERSITY
LOVE FOR ALL

Brooklyn, New York Chapter of AMC, USA participates in the African-American Day Parade in New York

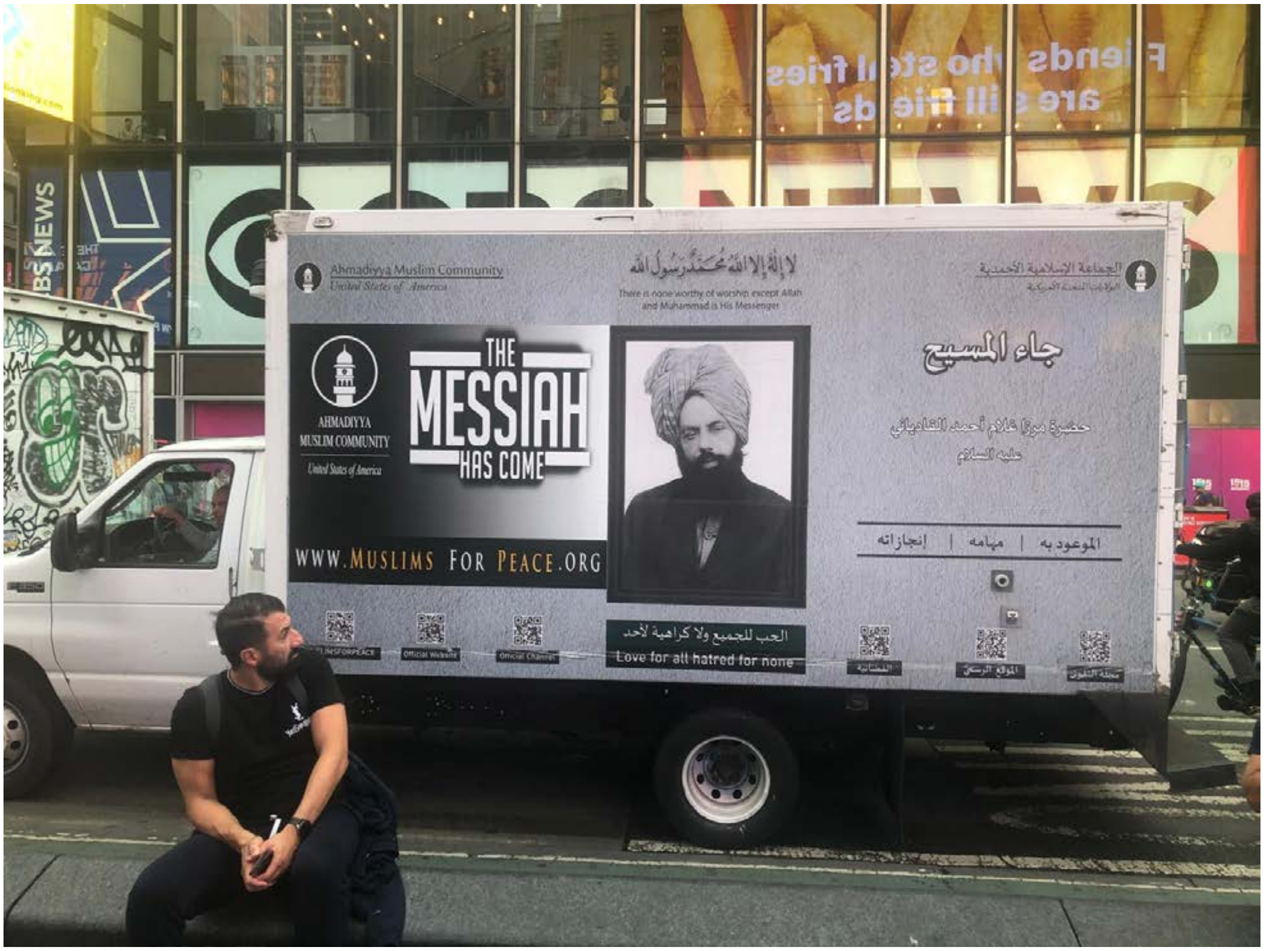
Brooklyn, New York Chapter of AMC, USA participated in the African-American Day Parade on 15 September 2024. A total of forty-three (twenty-five Ansar, seven Khuddam, one Tifl, and ten Lajna) participated (Report forwarded by Shoeb Abulkalam, New York)

THE CALIPH
MIRZA MASROOR AHMAD
LEADER OF THE AHMADIYYA MUSLIM COMMUNITY
DISCOVER HOW TO
#STOPWW3
HARLEM honors
YOUR VOTE. YOUR VOICE. OUR FUTURE.
CWA SALUTES THE AFRICAN AMERICAN DAY PARADE

African American Day Parade
HONORARY GUEST

AHMADIYYA MUSLIM COMMUNITY
United States of America
THE MESSIAH HAS COME
LOVE FOR ALL HATRED FOR NONE

Central New Jersey Chapter of AMC, USA organizes Tabligh event


Ahmadiyya Muslim Community
United States of America
THE MESSIAH HAS COME
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Love for all hatred for none

Central Jersey organized a Tabligh Trip on 26 September 2024 in New York City at 42 Street and 6 Avenue. (Report by Imran Ahmad, Secretary Publication, Central New Jersey)

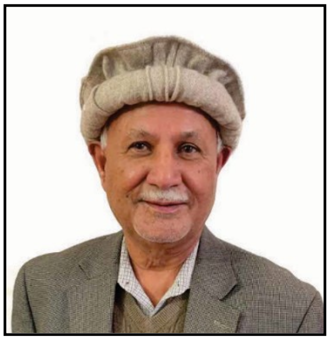
Birth of Anzish Mehmood daughter of Touseef Mehmood and Rida Abbasi of Milwaukee, WI

Touseef Mehmood and Rida Abbasi are blessed with a daughter, Anzish Mehmood, on 22 Aug. 2024. She is the paternal granddaughter of Tariq Mehmood of Pakistan. May Allah Ta'ala makes her the delight of her family's eyes, grant her a long and healthy life, and enable her to become a faithful, righteous servant of Jamāʼat. Āmeen. (Qudrat ullah Ayaz- Milwaukee)

Birth of Lyra Ahmad daughter of Fazal Ahmad and Shaista Ahmad of Milwaukee, WI

Fazal Ahmad and Shaista Ahmad are blessed with a daughter, Lyra Ahmad, on 9 September 2024. She is the paternal granddaughter of the Late Mansoor Ahmad of Milwaukee. May Allah Ta‘ala makes her the delight of her family’s eyes, grant her a long and healthy life, and enable her to become a faithful, righteous servant of Jamā’at. Āmeen. (Qudrat ullah Ayaz- Milwaukee)

Abdul Rashid Fouzi of Baltimore Jamā‘at passes away



Abdul Rashid Fouzi of Ahmadiyya Muslim Community, Baltimore Jama’at passed away on 23 September 2024 at the age of 83 years. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Abdul Rashid Fouzi was the son of Muhammad Musa of Dera Ghazi Khan, Pakistan. He was a Musi. He graduated from Ta‘lim-ul-Islam (TI) College, Rabwah in 1960. He completed his Master’s in History from the University of Punjab, Pakistan in 1962. He joined Rahim Jan & Company intending to pursue a career in chartered accountancy. However, in October 1962, as per the instructions of Hazrat Mirza Nasir Ahmad (Khalīfatul-Masīḥ III), the Principal of T.I. College, he joined the T.I. College faculty. In October 1966, he was assigned to teach at the Ahmadiyya Muslim Secondary School in Freetown, Sierra Leone, by Hazrat Khalīfatul-Masīḥ III and remained there with his family until 1990 and then immigrated to the United States.

Abdul Rashid Fouzi and his family settled in Baltimore, Maryland where he served as President of Baltimore Jamā‘at from 1992 to 2001 and as local Finance Secretary from 2001 to 2022. In July 2019, while he was still serving as Baltimore’s Finance Secretary, he joined the US National Finance Office of the Jamā‘at at Baitur Rahman Mosque where he served with sincerity and great dedication until his passing away.

Abdul Rashid Fouzi was characterized by his humility, integrity, and profound gratitude. His unshakeable faith in Allah and his unwavering dedication and commitment to Khilafat and Nizam-e-Jamā‘at were the cornerstones of his identity.

He is survived by his wife Bushra Fouzi, two daughters Asiya Nazir, wife of Mureed Nazir, and Aliya Mansoor, wife of Mazhar Mansoor, and a son Abdul Quddus Fouzi. All of his three children are members of Maryland Jamā‘at.

It is humbly requested to pray for patience, steadfastness, and an elevated station of the departed soul. (Mukhtar Ahmad Malhi, General Secretary USA Jamā‘at)

اپنے علم اور معرفت کی ترقی کے لئے

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A Summary of Departmental Reports Submitted at The 38th Majlis-i- Shūrā

Compiled by Dr Mahmud Ahmad Nagi, Columbus, OH

Most of the data misses the months of May and June as Shura is held before the end of the year.

General Secretary

General Secretary: Missionary Mukhtar A. Malhi

Coordination, facilitation and arrangements of the blessed visit of Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) during in 2022.

Correspondence with Markaz: including instructions from Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) on various matters and their disbursement as necessary.

Holding National Amila meetings on Zoom.

Departmental reports submitted by the national secretaries and auxiliaries' reports were analyzed.

Coordination of the 2023 national advisory council meeting (Majlis Shūrā).

Preparation of 2023 US Jamā'at Calendar.

National Tabligh Department

National Secretary: Waseem Ahmad Sayed

One-to-one Tabligh contacts: 2,415.

Letter to the editor published: 84

Leaflets distributed: 69,245

Twitter retweets 15,475.

Facebook reposts 14,605.

Instagram reposts: 1,850.

People received the message of Islam through leaflets: 105,139.

People received a message from other platforms: 9,815

Number of real talks on Islam programs: 219

Total Bai'at reported: 28

Quran exhibitions held: 35

Other Tabligh events: 355

National Tarbiyat Department

National Secretary: Dr. Faheem Younus

The 7th Annual Tarbiyat Conference was held at Mubarak Mosque, VA, on 3 December 2022. It was attended by almost a hundred Tarbiyat Secretaries, Presidents, and Missionaries.

Qur'ān Talks Webinars (audience): December 2022 (839), January 2023 (944), February 2023 (900) and March 2023 (784).

Before Ramadan 2023, the Tarbiyat Department launched the "Complete Quran This Ramadan" drive, encouraging members to complete one full reading of the Holy Qur'an. Nearly two thousand members from fifty-seven chapters signed up for this drive.

Twitter Tarbiyat page followers: 4,000 with 30,000 views per month.

Uploaded Tarbiyat-related short clips of Khulafā on the Tarbiyat YouTube channel.

National Taʻlīm (Education) Department

National Secretary: Atif Rehman Miāñ

K-8 Math Challenge and Math Contests Programs.

National youth camp.

Educational loan/scholarship program.

Pan-African Ahmadiyya Muslim Association educational grant program.

Ten received educational accomplishment awards at the US Jalsa Salana and at the UK Jalsa Salana.

National Education Excellence webinars.

National Rishtā Nata Department

National Secretary: Ahsan Mahmood Khan

Through February 2023, there are currently 596 Ahmadis in the US registered in the national database, of which 362 (61%) are female and 234 (39%) are male.

Successful matches from the database through the Rishta Natā department in 2022-3: 23

National Publications Department

National Secretary: Syed Sajid Ahmad

Jamāʻat literature distributed free: 5,841. Exhibition of Jamāʻat literature held: 70. Exhibition of the Holy Qur'ān: 28.

Following the instructions of Hazrat Khalīfatul-Masīḥ V (may Allah support him with His mighty help), the Muslim Sunrise has been published monthly since January 2022 and is going through other improvements as directed by the Khalīfatul-Masīḥ V.

Ahmadiyya Gazette, April-September 2020 issue was published as the special centennial issue containing an overview of the history of Ahmadiyyat in the US. It covered 340 pages.

Al-Nur, April-September 2020 issue was published as the special centennial issue containing an overview of the history of Ahmadiyyat in the US. It covered 276 pages.

Ahmadiyya Gazette, October 2020-September 2021 issue was published as the Centennial Souvenir Issue. It consisted of 620 pages. It contained the history of departments that also listed the history of auxiliaries.

A compilation of important persons in the Ahmadiyya Muslim Community from pioneers to the present has been published. It covers 316 pages.

Al-Hilal 100-Years has been printed. (88 pages)

Six history webinars were held under the heading, "Know your history."

National Audio-Video Department

National Secretary: Faheem Pal

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) trip to the US: Provided comprehensive A/V support for Hazrat Khalīfatul-Masīḥ's trip to the US in the fall of last year (late September to mid-October), covering events in Zion, Dallas, Fort Worth, and Silver Spring. Our team, in collaboration with MTA, ensured seamless audio and video coverage of all events during the trip.

Facilitated live streaming support for the inaugural Waqf-e-Nau Career Expo, connecting participants from across the country and enabling them to engage in this important event.

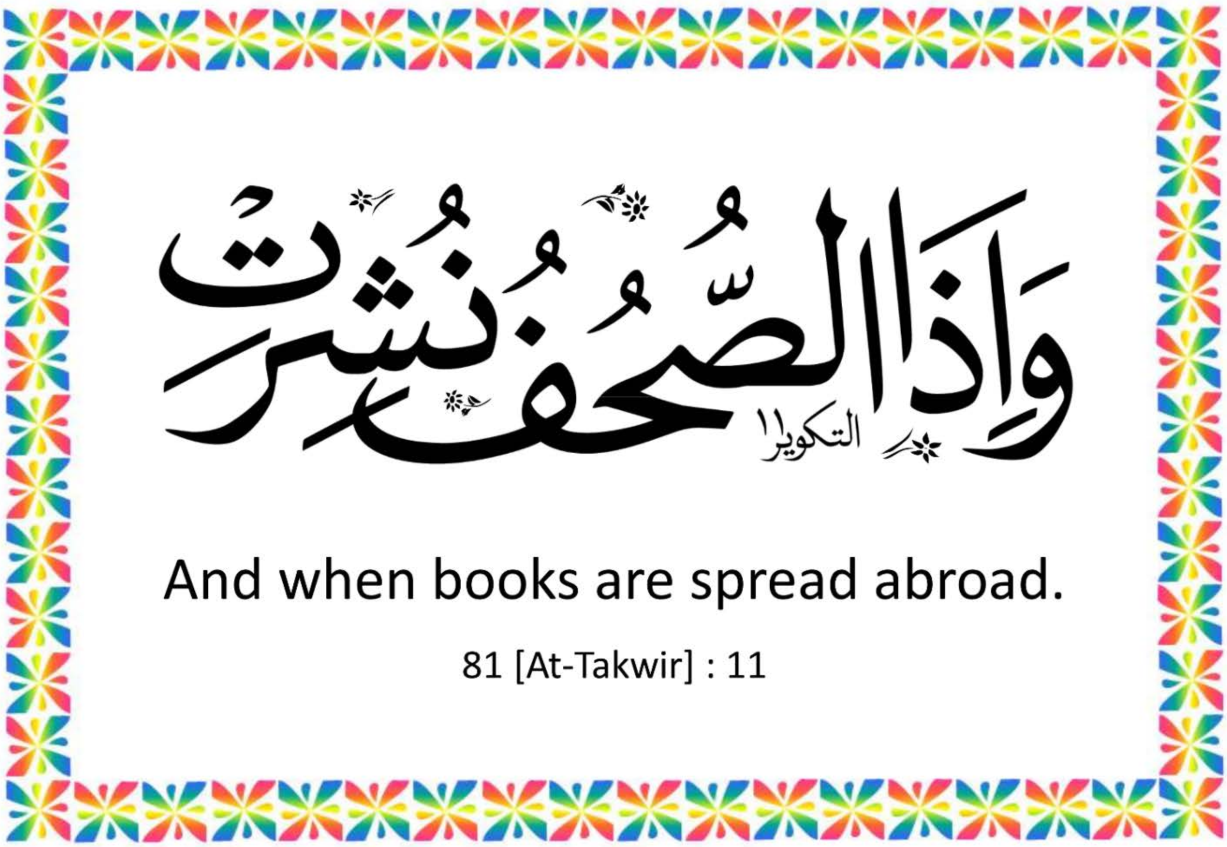
Supported National Ijtimas (Ansar/Khuddam) and Jalsa Salana events on both East and West Coasts by providing A/V services, capturing and preserving memories and moments, ensuring high-quality audio and video coverage, in collaboration with MTA USA, of these significant events for future generations.

Enhanced our live streaming capabilities by upgrading equipment and software, resulting in improved video quality and viewer experience.

National Waqf-e-Jadīd Department

National Secretary: Nasirullah Ahmad

The total collections amount to $2,154,491. The total number of participants was 13,639. Participation under 14 was 2,883 and over 14 was 10,756.



وَاِذَا الصُّحُفُ نُشِرَتۡ

التكوير ١١

And when books are spread abroad.

81 [At-Takwir] : 11

National Umūr-i-Khārjīa (Public Affairs) Department

National Secretary: Amjad Mahmood Khan

Meetings (including virtual) were held with 230 members of U.S. Congress (House or staff), 33 with members of U.S. Congress (Senate or staff), 37 with U.S. State Department officials in D.C, 26 with other government agencies in D.C., 15 with U.S. Commission on International Religious Freedom, 8 with United Nations officials, 7 with U.S. embassy officials, 24 with foreign embassy officials, 253 with mayors/governors/other state/city representatives, 36 with intellectuals/professors and 22 with NGOs/think tanks. The total of the meetings is 691.

16th National Seminar and 12th Annual "Day on the Hill" event held in person for the first time in 3 years, with extensive efforts and media coverage.

September 29-October 18, 2022: Mosque inauguration events held at Fath-e-Azeem in Zion and Bait-ul-Ikram in Dallas (over two hundred outside guests for both events with over twenty dignitaries at pre-events at both events; one-on-one meetings with members of Congress, foreign ambassadors, and professors with Khalīfatul-Masīḥ V, may Allah be his support)

Ninety-five delegates from 45 Chapters across 30 states participated in over 130 total in-person meetings with U.S. Congressional offices (House/Senate), including over 30 direct meetings with members of U.S. Congress (not staff), at Capitol Hill in D.C. Special presentations virtually distributed for each U.S. Congressional office.

A total of 130 delegates, including a Missionary-in-Charge and 8 Missionaries, from 45 Chapters participated in this year's in-person Seminar.

International Religious Freedom Summit 2022 and 2023

In Zion, as mentioned by Hazrat Khalīfatul-Masīḥ V in his Friday Sermon, the Associated Press (AP) featured an in-depth story about the prayer duel between the Promised Messiah (may peace be on him) and Dowie that became among the top ten most-read AP articles in America that week.

Four hundred and twelve separate media outlets (including Washington Post, ABC News, Yahoo and other prominent dailies) in 13 countries—with an estimated readership of at least 17.66 million people—syndicated the story, which also featured a separate video feature and 30 separate photos (including the official photo of the Promised Messiah).

In Dallas, extracts of Hazrat

Khalīfatul-Masīḥ V’s reception address were featured as an op-ed published by Penn Live (the largest paper in Pennsylvania, which has previously published Khalīfatul-Masīḥ V’s speech extracts as op-eds) with the title, “We Must Act Fast to Avert a Nuclear War,” and has been widely read across many states.

Jamaʻat USA took three full-page print ads in the Chicago Tribune, Milwaukee Journal-Sentinel, and Daily Herald (Lake County) featuring the historic victory of prayer over prejudice.

National Umūr-i-ʻĀmma Department

National Secretary: Bilal Rana

Divorces processed, reconciliations, domestic, business issues, implementation of Qaḍa decisions (domestic, financial, or property disputes), Haq Mahr payments, child support payments: 322.

Ahmadi lawyers giving legal advice: 6.

Members given medical advice: 287.

Eid Gifts distributed: 103 families.

Sadaqa requests processed: 68

Loan requests processed: 14

Rishta Nata Verifications: 61

African American Pioneer Outreach: 9 families

International reports: Cases received from Rabwah (Pakistan), Islamabad (UK), Toronto (Canada), Frankfurt (Germany): 195.

Reports sent to Rabwah, Islamabad (UK), Toronto (Canada), Frankfurt (Germany): 272.

Local Cases under investigation: 112

Disaster preparedness: Radiation safety PPE was purchased.

National Taʻlīm-ul-Quran & Waqf-e-Ariḍī Department

National Secretary: Hafiz Mubarak Bola Kukoyi

Al-Furqan: From Jan 2022-Dec 2022, in each of the three data collection periods, on average, 743 students from Lajna Imā’illāh, Nāsirat-ul-Ahmadiyya, Atfāl-ul Ahmadiyya, and a few members of Khuddam-ul-Ahmadiyya attended Holy Qur’an courses in recitation, translation, commentary, and memorization.

Male faculty taught a total of 241 students. There are 25 Certified male teachers in the faculty, of which seven new teachers were certified in this reporting period.

Āmeen ceremony was held during Jalsa West Coast on 24 December 2022. TaQWA booth was set up at the Jalsa where many Jamāʻat members visited. Flyers on Al-Furqan and Waqf-e-Ardi were distributed on the Lajna side. Atfal and Nasirat who visited the booth were given chocolates.

The National Virtual Qur’an Conference was held on 30 October 2022, via Zoom. Overall attendance was 550+ members. Parallel to the main Conference, an engaging program for children was also held with interactive presentations. Over 220 kids attended. Kahoot quiz was a favorite and was enjoyed by over 80 participants. In addition, 50+ kids volunteered to recite Ta’awwudh and Tasmiya for all.

The National Hifz Camp was successfully held for ten days for Nāsirat and Atfāl in July; 93 Atfal and Nasirat registered for the Camp; 82 students were accepted; 65 students were able to attend till the end; 72+ Huffāz, Certified Teachers, Assistants, Admins, and Administrators volunteered during the camp.

Regional Qur’an Conferences: Regional Ta’līmul-Qur'an Classes were held during the year. The theme of the program was to inform Jamaʻat members about the department's goals and inculcate the love of the Holy Qur'an via inspirational speeches, providing available resources and encouraging members to step forward to learn and become the Holy Qur'an teachers and teach our young generation. Similarly, members were encouraged to participate in Waqf-e-Ardi. Four regional conferences were held (two virtual and two onsite).

In October 2022, during the USA visit, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) granted permission for Hifz Madrasah (school). A working team was set up.

National Taḥrīk Jadīd Department

National Secretary: Anwer Mahmood Khan

Total collections of US $3.00274m are 16% ahead of last year's collection of $2.74m.

The participant count was 14,310, a drop of 500 counts. This is due to the online entering of the member counts as a family unit rather than individual counts. However, we used last year’s figure of 14,915 for the per capita calculation to be $202.

National Waqf-e-Nau Department

National Secretary: Mirza Harris Ahmad

Initiatives completed during the reporting period: comprehensive reconciliation of records in the national database, the launch of Waqf-e-Nau Hub, the first-ever Waqf-e-Nau Career Expo with Ahmadi Muslim professionals, the redesigning of online classes, Jāmiʻa open house, the launch of Voice of Waqf-e-Nau monthly newsletter, Waqf-e-Nau website refresh, etc.

High-Level Achievements: Special Waqf-e-Nau Classes with Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper), Special classes with Hazrat Khalīfatul-Masīḥ V were held in Dallas, TX & Bait-ur-Rahman, MD on 5 October 2012 and 12 October 2022, respectively. Ninety Wāqifāt-e-Nau and 99 Wāqifīn-e-Nau (boys) attended the Dallas class while 201 Wāqifāt and 209 Wāqifīn-e-Nau (boys) attended the Bait-ur-Rahman Class.

Monthly Meetings and Telegram Group: Local Secretaries were added to a Telegram Group for almost daily communication from/to the National Team and Local/Regional Secretaries. This is in addition to a monthly call with Local and Regional Secretaries on the third Thursday of each month.

Interactive programs were held at the West Coast Jalsa Salana both at the Lajna side and the men's side including a Q&A with missionaries.

The first-ever Waqf-e-Nau Career Expo was held fully hybridized (available in-person and virtually) and covered 23 distinct careers by 45 field experts in 34 different sessions.

In collaboration with MKA USA, the Waqf-e-Nau Department held a 3.5-hour "Jāmiʻa Inspiration Camp & Virtual Open House" event on Zoom. This event was attended by 260 members of USA Jamāʻat.

A new "Fax to Khalīfatul-Masīḥ" portal has been created allowing Wāqifīn-e-Nau and Parents to send a Fax to Khalīfatul-Masīḥ. This also allows a template-driven fax for parents wanting to dedicate an unborn child. This portal is available on the waqfenau.us website.

In one of the Mulaqats, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) instructed Secretary Waqf-e-Nau USA to promote Waqf-e-Ardi amongst Wāqifīn-e-Nau. In this regard, the Waqf-e-Nau department is preparing a portal where Waqf-e-Ardi Internships are hosted by various Jamāʻat departments and organizations. Six Khuddam (3 Wāqifīn-e-Nau) did a Waqf-e-Ardi with MTA USA in Spring 2023.

National Ja'idad (Properties) Department

National Secretary: Niaz Butt

The largest responsibility of the National Property Department (NPD) this Jamāʻat year was to prepare the Jamāʻat's property for the upcoming visit of Khalīfatul-Masīḥ (may Allah be his Helper). In preparation for the visit, the department managed the following major projects:

Construction, furnishing, planning and site arrangements of the Zion Mosque.

Construction and furnishing of the new mission house in Zion.

Oversight of the Dallas part of the tour as well as final changes to the guest house.

Renovation, furnishing and site planning of the Fort Worth Mosque.

Renovation and furnishing of Bait-ur-Rahman Mission House and Guest House.

Renovation and furnishing of a new guest house near Bait-ur-Rahman and renovations and decorative lighting at the national headquarters of Bait-ur-Rahman Mosque.

Another responsibility of the NPD is their role in any purchase or sale of property. So far this Jamāʻat year the department has presented the following property-related transactions to the National Amila for voting along with all related research and documentation:

Sale of Old Milwaukee Mosque (completed).

Sale of Old Zion Mosque (completed).

Purchase of land in Connecticut (in progress).

Sale of old Jamāʻat Property in Pittsburgh (completed).

Purchase of land in Austin (completed).

Sale of a small strip of land to Montgomery County, MD, for a sidewalk project next to Bait-ur-Rahman (in progress).

National Wasaya Department

Khalid Ata, Secretary: Khaled Ahmad ʻAta

There are a total of 4,604 Musis in Ansarullah USA, 4,673 Khuddam Musis, and 8,943 Mūṣīyyas Lajna Imā'illāh

A Summary of Departmental Reports Submitted at The 39th Majlis-i- Shūrā

A Summary of Departmental Reports Submitted at
The 39th Majlis-i-Shūrā

Compiled by Dr Mahmud Ahmad Nagi, Columbus, OH

Most of the data misses the months of May and June as Shura is held before the end of the year.

General Secretary

General Secretary: Missionary Mukhtar A. Malhi

Correspondence with Markaz: 3,122 letters were received from Markaz from 1 April 2023 to 31 March 2024 which included instructions from Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) on various Jamā‘at matters, amendments in the Rules & Regulations of Tahrik Jadid, requests for reports on various matters, letters and circulars from Markaz offices, Tajneed verification reports including details about members moving to the US, correspondence related to missionaries and Wāqifīn-e-Zindagi in the US Jamā‘at, letters and directives regarding various administrative matters. These letters were shared with concerned officeholders and were followed up with reminders as necessary.

Held National Amila meetings on Zoom except for two in-person and Zoom hybrid meetings at Bait-ul-Wahid and Bait-ul-Ehsan mosques.

Preparation of minutes of the national Amila meetings and sharing the minutes and action items with Amila members.

Departmental reports submitted by the national secretaries and coordination with local Jamā’ats.

Preparation and holding of 2024 Majlis-i-Shūrā.

USA Jamā‘at Calendar 2024.

Administration of Jamā‘at Health Insurance Plan.

National Tabligh Department

National Secretary: Waseem Ahmad Sayed

Direct Mail Tabligh work over the last six months: mailed some 141,968 pieces.

The Holy Qur’ān Exhibitions reached an estimated annual total of 60,000.

Book Fairs reaching an estimated 120,000 people.

Street Bookstall Tabligh [weekly and seasonal], Flea Markets Tabligh [weekly], Street Corner Tabligh [weekly], and University Students Outreach [weekly, numbers growing]: Three hundred to four hundred thousand people reached potentially.

Jamā‘at Tabligh events usually attract very small numbers but are done by most Jamā’ats, and so could contribute perhaps as much as 5,000.

Real Talk Events and potential Tabligh efforts—a number of 1,000.

Social Media, a few thousand reached this way.

Ethnic desks are working to reach their communities: a few hundred thousand people yearly. Bangla and Hispanic Desks are the main contributors.

We are currently reaching some 2 to 4 million people. The target Khalīfatul-Masīḥ V has in mind is 25% of the US population, that is, 85 million.

National Tarbiyat Department

National Secretary: Dr. Faheem Younus

Two hundred thirty salat centers excluding mosques are operating.

Fostering the love of the Holy Qur'ān—the drive to complete Qur'ān this Ramadan, nearly 2,000 members from 57 chapters signed up for this drive. More than 75% of those under 25 years attempted a full reading of Qur'ān for the first time.

Over 160 youth-led Taravīḥ prayers in 27 chapters.

Tahir Academy for ages 5 to 15 is established in 54 chapters.

Zakat collection has doubled over the past seven years.

www.spiritualfitness was completed in 2022. It caters to local and regional Tarbiyat Secretaries and serves as an information hub. Publications are available on the web.

The 8th Annual Tarbiyat Conference was held at Mahmood Mosque in Detroit in November 2023. It was attended by almost 100 officials.

National Department Nau Muba'i'īn Department

National Secretary Junayd Latif

Joined Between July 2020-March 2024: 301

WhatsApp group and e-mail list for new member announcements.

Host monthly secretaries' meeting: Last Sunday of the month.

Co-Host Monthly Online Classes and Q&A with the National Tarbiyat Department.

National Ta'līm (Education) Department

National Secretary Ta'līm: Atif Rehman Miāñ

K-8 Math Challenge and Math Contests Programs

National youth camp

Educational loan/scholarship program

Pan-African Ahmadiyya Muslim Association educational grant program

Ta'līm awards at US/UK Jalsa

Education Excellence Day

Ta'līm Endowment Fund

Dr. Salam Initiative

National Education Excellence webinars

Students Database

National Rishtā Nata Department

National Secretary: Ahsan Mahmood Khan

The blessed opportunity of Mulaqat in-person with Hazrat Khalīfatul-Masīḥ V, may Allah be his Helper, on 22 May 2023 with the Rishta Nata USA Team.

As of January 2024, there are currently 593 US Ahmadi Muslim registrants in the national database, of which 364 are female and 229 are male.

Successful matches from the database through Rishta Nata Dept. by year: 2023: 16

2022: 23, 2021: 14, 2020: 17 and 2019: 11 (2024: 6 through March)

New Registration in 2023 (Jan to Dec)

New candidates registered (66 male, 81 female)

Rishtā finalized through Rishta Nata (RN), 77 outside of RN

All new applicants to the RN database go through a verification process through Umūr-i-'Āmma with validation from local presidents before activation in the system. This includes verification of their US Jamā'at membership and local Jamā'ats familiarity with the candidate.

Rishta Nata is tasked with arranging and conducting premarital counseling of all prospective couples married in the USA Jamā'at. The total number of sessions completed is as follows: 2023: 127, 2022: 91, 2021: 114 and 2020: 92.

After counseling, every couple is given a certificate and is gifted with a copy of Khalīfatul-Masīḥ's book Domestic Issues and Their Solutions.

Biweekly national conference calls are held to discuss candidates.

The national webinar series "Garments for Each Other" included the following topics:

October 28, 2023: "Navigating the Rishta Process."

March 11, 2023: "Nikah 101: Answering your questions."

December 10, 2022: "Islamic etiquette of sending a marriage proposal."

July 23, 2022: "The age-old question, what truly matters?"

January 29, 2022: "How can I marry someone I don't know?"

October 30, 2021: "Why should you marry an Ahmadi?"

July 24, 2021: "The Colors of Matrimony."

April 10, 2021: "Soul Searching"

January 30, 2021: "Marriage Completes the Faith."

One hundred and sixty-five (165) Nikahs were processed in 2023.

National Publication Department

National Secretary: Syed Sajid Ahmad

Literature distributed free: 19,915. Exhibition of Jamā'at literature held: 65. Exhibition of the Holy Qur'ān: 25. Estimated number of visitors: 3,923. Book fairs participated: 16. Estimated visitors, 2,755). Bookstalls held: 100. Estimated visitors: 5,092). Dignitaries presented with the Holy Qur'ān or Jamā'at literature: 49

Visitors to the Muslim Sunrise website (March 24 to November 24): 34,717. Visitors to the ahmadiyyagazette.us website (March 2024 to December 2024): 2,585. Al-Fazl International Paid Subscriptions: 104

Ahmadiyya Gazette, October 2020-September 2021. Centennial Souvenir Issue, 620 pages. It contains the history of departments and auxiliaries. History of the chapters.

A compilation of important persons in the Ahmadiyya Muslim Community from pioneers to the present has been published in the Ahmadiyya Gazette, October 2021-September 2022. It covers 316 pages. It covers the early and later pioneers, missionaries, administrative leadership, martyrs, notable visitors to the US, lifetime and part-time devotees, members mentioned by Khulafā, founding presidents, and notable intellectuals.

A timeline of the important events in the history of Ahmadiyyat in the US has been published in the Ahmadiyya Gazette, October 2022-April 2023 covering 70 pages.

The mention of Ahmadiyyat in the US in the Urdu: Tarikh Ahmadiyyat has been extracted and typed in Urdu.

Collection of previously published work related to Ahmadiyyat in the US: All Jama'at souvenirs related to history have been scanned and made available online at alislam.org and ahmadiyyagazette.us.

Acquired a special scanner to scan books. Many books have been scanned on it.

Muslim Sunrise Archive: Dr Mahmud Ahmad Nagi personally went to the Khilafat Library. Because of great opposition and persecution in Pakistan, it was not easy to get access to the old copies, but the Khilafat library staff was very helpful and gave access to old copies. He prepared a list of the available copies of the Sunrise and the Gazette. His list was compared with the copies we already had and determined the copies we did not have. Wakil A'la was approached through the office of the US Amīr. Scans of the missing Sunrise and Gazette issues were obtained. They were uploaded on muslimsunrise.com and ahmadiyyagazette.us. Obtained many copies from various members, scanned them and put them online. The effort continues to find any other missing copies.

Gazette USA Archive: The bulk of the scanning is being done by Jaleel Akbar. Scans are online at ahmadiyyagazette.us.

US Ahmadiyya History Website under Construction With the help of Khawas Bhatti history.ahmadiyya.us

Sam'i wa Basari (Audio/Visual) Department

National Secretary: Faheem Pall

The department operates by the Rules and Regulations of Tahrik Jadid to oversee and manage the audio and visual needs of the Jamā'at.

Events Covered: Jalsa Salana USA, Jalsa Salana West Coast, Jalsa Salana Mexico, National Ijtima(s) – Ansarullah, MKA, Lajna Imā'illāh, Waqf-e-Nau Career Expo, National SoT Conference and Bagh-e-Ahmad Inauguration.

Special Projects: Baitul Hameed Mosque: Assisted various Jamā'ats with procurement, installation, and or configuration to improve AV infrastructure and Innovations in Technology.

National Umūr-i-Khārjīa (Public Affairs)

National Secretary: Amjad Mahmood Khan

Hazrat Khalīfatul-Masīḥ V, may Allah be his Helper, directive: Focus primary attention on the denial of voting rights for Ahmadi Muslims in Pakistan (engage U.S. lawmakers and non-elected bureaucrats), Develop local grassroots efforts to engage at least 50% of local public officials, Utilize electronic and print media and Assist Ahmadi Muslims in obtaining asylum/refugee status.

Meetings with members of U.S. Congress (House or staff): 171, U.S. Congress (Senate or staff): 17, U.S. State Department officials in D.C.: 35, Other government agencies in D.C.: 25, U.S. Commission on International Religious Freedom: 11, United Nations officials: 7, U.S. embassy officials: 6, Foreign embassy officials: 45, Mayors/governors / other State/City representatives: 312, Intellectuals/professors: 48, and NGOs/think tanks: 19

Organization/infrastructure/ internal growth – Highlights: 17th Annual National Seminar + 13th Annual "Day on the Hill" event held in person at Bait-ur-Rahman and

Washington D.C., 22. Special webinar held with Jamā‘at presidents/missionaries regarding instructions for the Gaza crisis (~90 attendees).

Thirteenth "Day on the Hill" (January 29, 2024) event: 66 total delegates from 46 chapters participated in person in over 108 total in-person meetings with U.S. Congressional offices (House/Senate), including nine direct meetings with members of U.S. Congress (not staff), at Capitol Hill in D.C. Special PA Department book distributed for each U.S. Congressional office.

Seventeenth Annual National Public Affairs Seminar (January 28, 2024): 106 total delegates, including a Missionary-in-Charge and six missionaries, from 46 Chapters participated in this year's in-person Seminar. Special guests: Respected Muhammad Sharif Odeh (Amīr Jamā‘at Kababir/Israel); Missionary Marwan Gill (President, Ahmadiyya Muslim Community Argentina); Nasim Malik (International Human Rights Committee); Missionary-in-Charge Azhar Haneef

"Muslims for Life" Blood Drive Campaign: Approximately 600 pints of blood were collected as part of the campaign across all Chapters.

U.S. State Department Outreach, Federal (Congressional) Outreach – Highlights (Launch of "Voices for Peace, State/City Outreach – Highlights: 312 individual meetings, 55 Jamā'ats participated and a total of 7,230 letters were mailed to President Biden and over 200 members of Congress across the country.

Intellectual Outreach – Highlights: 48 meetings with professors/intellectuals across ~60 chapters

NGOs/Think Tanks Outreach – Highlights: 19 individual meetings held with 10+ organizations, including Lantos Foundation for Human Rights, U.S.

Others are Assistance for Ahmadi Muslims in Other Countries, International Religious Freedom Summit 2024, 73rd Jalsa Salana and 36th West Coast USA Jalsa Salana PR report, Media Report Summary (Conservative potential reach): Newspaper & Online: 2,688,334, Radio: 57,143, TV: 313,969, Total: 3,059,446. Social Media Report: Approx. 34,400 followers had 60,377 profile visits, made 669,600 impressions, and had 1,357 mentions. Special coverage of Martin Luther King Day, Ahmadiyya Khilafat, Holocaust Remembrance Day, Black History Month, Ramadan interfaith Iftar, Promised Messiah (may peace be on him) Day, Jalsa Salana Day, Jalsa cares, Int. Freedom Summit, Voices for Peace, and West Coast Jalsa.

"True Islam" Website Report: Official website of USA Jamā‘at (external facing): Updated regularly with the latest external stories, press releases, media articles, and dynamic video content. 31,600 pages visited by over 24,000 visitors in 2023.

National Umūr-i-‘Āmma

National Secretary: Bilal Rana

Divorces, reconciliations, domestic, business issues, Haq Mahr payments, child support payments, financial disputes, ‘Iddat payments and follow-up payments: total cases 146.

Implementation of Qaḍa decisions (Domestic, Financial or Property Disputes) per month: 25.

Ahmadi Muslim lawyers giving legal advice: 12.

Jamā‘at members given medical advice: 273.

Eid Gifts distributed: 197 families.

Sadqa and loan requests processed, African American pioneer outreach, Refugees and Asylees assisted, No Job shared, Shuhada families assisted/ outreach: 190. Condolence letters sent: 7

International reports: Cases received from Rabwah (Pakistan), Islamabad (UK) and other countries: 251,

Reports sent to Rabwah and Islamabad (UK): 240

Local Cases under investigation: 20

COVID Prevention kits distributed: 450, COVID Treatment kits distributed: 179, Non-COVID Medicines distributed: 2,040. Full Homeopathy Kits were sent to San Diego, Houston, Baltimore, and South Virginia.

Communication/Informational Documents/Visits, Amūr-i-‘Āmma Administrative Points of Instruction document (based on the Friday Sermon on 18 August 2023) was shared with Local Secretaries.

Umūr-i-‘Āmma national conference call took place on 12 September 2023.

National Team Representative visited Raleigh, Seattle, and LA to attend Jamā‘at/Halqa meetings and presented on national department services, goals and objectives outlined by Khalifatul Masih in November 2023.

Umūr-i-‘Āmma presentations and Q&A took place in Columbus and Buffalo Jamā‘ats in January 2024.

A link that contains resources for Jamā‘at prevention was shared with Local Secretaries. This included Abuse prevention, Crime prevention Cyber security, AED use, Hurricane safety, Weather and Fire safety and Mass casualty incidents. Important

Procedures and Guidelines for Initiating an Islamic Divorce write-up (including the initiation form) were shared with Local Secretaries.

Disaster preparedness: Reports were submitted to the National General Secretary USA about Tropical Storm Hilary and the earthquake that took place in California.

A National Conference Call took place for all local secretaries (and some presidents) hosted by the National Team with a focus on the Nuclear Disaster Preparedness and Evacuation Plan in October 2023. Video presentation on the Nuclear Disaster Preparation Planning made and shared with Local Secretaries.

Bereavement/Condolences: An educational document was shared with local secretaries on the topic 'Women at Funeral Processions'. A form was created for local secretaries to complete when a member of their Jamā'at passes away. This allowed the National team to start sending condolence letters to close family members of the deceased in the US.

Shuhdah Support: Letters were sent to Shuhada families in the US offering assistance.

Refugees Support: The Refugee Well-being and Support Assessment form was launched in November 2023.

Welfare support: Soup kitchens were initiated by the Umūr-i-'Āmma department in January 2024 and started in Philadelphia and Fort Worth.

Legal Assistance: Members of the National Team presented at the AML Conference in Washington, DC in September 2023.

National Ta'līm-ul-Quran & Waqf-e-Ardi Department

National Secretary: Hafiz Mubarak Bola Kukoyi

Al-Furqan: From Jan 2023 – Dec 2023, in each of the three data collection periods, on average, 843 students from Lajna Imā'illāh, Nāsirat-ul-Ahmadiyya, Atfāl-ul Ahmadiyya, and a few members of Khuddam-ul-Ahmadiyya attended Holy Qur'an courses in recitation, translation, commentary, and memorization.

Twenty-nine male teachers taught students, eight were senior qualified teachers, and 21 were TAQWA-certified teachers. A total of 222 students were taught Yassarnal-Quran, Nazirah, Tarteel-ul-Quran, Teacher Training Class, Translation with Grammar, in Urdu and English.

Āmeen ceremony was held at Jalsa Salana US 2023 for 71 children (34 boys and 37 girls). Āmeen ceremony was held at Jalsa West Coast 2023 which was attended by 80 students. TaQWA booth was set up on Lajna's side with special activities for children.

National Qur'an Conference 2023: The Virtual Qur'an Conference was held on October 22nd. Overall attendance was 500+ members. Two hundred fifty parents with children, Atfāl, and Nāsirat attended the interactive Children's Program.

Annual Hifz-ul-Qur'an Camp 2023: The National Hifz Camp was successfully held from July 31 to August 10, attended by 67 students (29 boys and 38 girls, ages 10 to 15) and run by over 69 volunteers.

Hifz Program: There are three Hifz students. Two have memorized 14 parts of the Holy Qur'ān while one has memorized three parts. By the end of the year 2023, four boys and three girls are attending Hifz classes.

Waqf-e-Ardi: Many members performed Waqf-e-Ardi for Jalsa Salana US and Jalsa Salana UK preparations. Dr. Nuri and some other doctors routinely perform Waqf-e-Ardi at Fazl-e-'Umar Hospital, Rabwah. Students from Jāmi'a Canada have been appointed to different Jamā'at to complete their Waqf.

Information Technology (IT) Activities / Platforms: Al-Furqan Distance learning platform with Qur'an class listings, calendar, and class registration process. Ta'līmul Qur'an Website 'AlTaqwa', for sharing information about Ta'līmul Qur'an & Waqfe Ardi. Zoom Conference Rooms for conducting online Qur'an Classes, Duroos, 1-on-1 Qur'an Classes, Qur'an Conferences, and Ta'līmul Qur'an meetings. Constant Contacts, Mass Mailing System for collaborating with Jamā'at Members.

National Taḥrīk Jadīd Department

National Secretary: Anwer Mahmood Khan

Goal collection: $4m, Participants: 19,000—Total collections of US as of 31 March 2024: $925,000 and participants 4,800.

Programs: The webinar held on March 30, attended by 421 families, was recorded and recording circulated to all chapters. This webinar was presided over by Amīr USA and was participated by all auxiliary heads and Mohtamim Tahrik Jadid MKA USA.

A group photo of all newborn boys and girls is being arranged by all Chapters for enrollment into the 6th daftar, initiated by our beloved Imam on November 3, 2023. This will take place on EID DAY, April 10, 2024.

Two thousand coin jars labeled Tahrik Jadid are about to be received for 1,000 Atfāl and 1,000 Nāsirat to raise another $200,000 for Tahrik

Jadid.

All working women of Jamā‘at USA are encouraged to contribute $1,000 to this scheme by October 31, 2024.

National Waqf-e-Jadīd Department

National Secretary: Nasirullah Ahmad

The report covers Jan. 2024 to March 2024. The targeted budget for the year 2024 is $2.2M. The total amount collected to date amounts to $508,009. The total number of Jamā‘at Members participating amounts to 4,359.

The auxiliary-wise breakdown is as follows:

Ansar (1163): $262,563, Lajna (1755): $159,759, Khuddam (630): $57,529, Nasirat (238): $8,350, Under 7 (350): $11,860 and Total: $508,009

National Waqf-e-Nau Department

National Secretary: Mirza Harris Ahmad

The reporting period is from 1 May 2023 to 31 March 2024.

Jāmi‘a Canada Visit (May 2023)

Regional Ijtimā’āt (May 2023)

National Summer Camp (June 2023)

USA Jalsa Salana (July 2023)

Summer Book Reading Challenge

After seeking approval from Hazrat Khalīfatul-Masīḥ, the Waqf-e-Nau Department launched a robust Waqf-e-Ardi Portal. There have been 33 published postings where 249 male and 90 female Wāqifīn-e-Nau have completed 175 Internships. Over 40 are still going on

"Spirit of Sadiq" Tabligh Waqf-e-Ardi for Boys (August 2023)

Webinar: Acing Residency Interviews – Waqf-e-Nau Career [October 2023]

Webinar: The roles and responsibilities of Wāqifīn-e-Nau Parents [October 2023]

Regional Ijtima [November 2023]

Jāmi‘a Inspiration and Orientation Camp & Virtual Open House [December 2023]

Waqf-e-Nau events at West Coast Jalsa Salana [December 2023]

Tabligh Under Waqf-e-Nau Initiative – Flyer Distribution Event [January 2024]

Last year, Hazrat Khalifatul Masih V, may Allah be his Helper, addressing a Wāqifīn-e-Nau program mentioned, that Wāqifīn-e-Nau should be at the forefront of Tabligh. In collaboration with the Tabligh department, National Waqf-e-Nau conducted the first nationwide quarterly Tabligh Flyer distribution event on January 27, 2024. Despite the inclement weather, Al-Hamdu Lillah, 23 Jamā‘at participated in this event and distributed 8,267 flyers. 409 Jamā‘at members, including 144 Wāqifīn-e-Nau boys participated in the event.

Bi-Annual Exams (Fall 2023): Overall, 80% of Wāqifīn-e-Nau between 2 – 16 took the exams with 79 % of Wāqifīn-e-Nau boys took part in Exams. 81 % of the Wāqifāt-e-Nau took part in Exams.

National Ja’idad (Properties) Department

National Secretary: Niaz Butt

Completed nventory of all Jamā‘at properties.

Completed purchase of land in Connecticut.

Completed purchase of land in Zion.

Completed the purchase of land behind Bait-ul-Hameed, Chino.

Renovation of homes of missionaries in Brooklyn, Boston, Seattle, Pico Rivera and South Virginia is in progress.

Ziyafat Department

National Secretary: Mohammad Amjad Chaudhry

With the growth of chapters and membership, more chapters are arranging Ziyafat by cooking food in the chapter center.

In Ramadan, many chapters make arrangements for Iftar/dinner. Members who live far away are attracted to the mosque and many members bring non-Ahmadi guests for the introduction of Jamā‘at to them.

National Wasaya Department

Khalid Ata, Secretary: Khaled Ahmad ‘Ata

There are a total of 5,017 Musis in Ansarullah USA, 4,747 Khuddam Musis, and 9,479 Mūṣīyyat Lajna Imā’illāh. Total: 19,243

Incredible Progress of Ahmadiyya Muslim Community International

Truly Delicious Fruits of Tahrik Jadid Scheme

As narrated by our beloved Imam Hazrat Khalīfatul-Masīḥ V on the second day at Jalsa UK 2024

Ayyadahullāhu Ta‘ālā Bi-Naṣrihil-‘Azīz

New Country added in 2023-24

Taiwan was added this year in Jamā‘at. Prof. Chong Kuan, Islamic Name Dr. Nabil was a new Ahmadi added year. The first Jalsa Salana was held in Taiwan with 30 attendees. Al-Hamdu Lilla, another Jalsa Salana numbering one hundred and twenty is currently being held. The Jamā‘at is established in 214 countries out of 239 countries of the world.

New Chapters established

Three hundred and eighty-four at 900 added locations

New Mosques added

One hundred and six new Mosques were built, and the acquisition of existing forty-eight were added.

New Translations of the Holy Quran

They report that a new Latin American language translation of the Holy Quran was published for the first time alongside the Finnish translation. Additionally, the first Hebrew translation was completed, contributing to a total of 78 Quran translations now available. The Holy Qur’ān has reached over 5.6 Billion people.

Publication of English books

This year English books include “Sachchai ka Izhar,” “Siraj-e-Munir,” “Al-Huda,” “‘Arba‘in,” and some of the remaining volumes of “Malfūẓāt” were published.

Wakalat Isha‘at

Wakalat-e-Isha‘at has received reports from 72 countries documenting the publication of 409 different books, pamphlets, and folders, amounting to over 4.9 million items in 51 languages. This includes the books of the Promised Messiah (may peace be on him), which were translated and published in several languages. Specifically, seven titles each were published in German and English, three each in Azerbaijani, Turkish, Spanish, and Bangla, two each in Persian, Hausa, Luganda, and Tamil, and one each in Arabic, Chinese, Bosnian, Polish, Telugu, Odia, Nepali, and Indonesian.

Exhibitions, Book Fairs and Stalls:

Over 1 million people were introduced to the message of Islam through 4,700 book fairs, while 27,840 bookstalls helped reach an additional 1.4 million individuals.

Raqueem Press

There are eight Printing Presses in operation. The Raqeem Press published 128 newspapers in 23 languages and launched 52 new book titles. A new publication of the Holy Quran in larger print for easier reading is now available in the bookstore.

Radio stations

The Ahmadiyya Muslim Jamā‘at operates 26 African radio stations, broadcasting over 136,768 hours across approximately 200,000 programs. The Voice of Islam Radio can be heard in 10 cities and globally online in the UK. Over 8,700 hours of programming were broadcast throughout the year, reaching over 800,000 people in the UK.

Press and Media

Over the past year, 3,295 articles about the Ahmadiyya Muslim Jamā‘at were published in various newspapers and magazines, reaching an audience of approximately 180 million.

The Press and Media Office successfully facilitated the publication of 112 articles reaching over 30 million people. Prominent platforms such as Sky News, ITV, BBC London, iNewspaper, BBC News, and The Guardian featured content about the Jamā‘at. This exposure also extended to various podcasts.

Over the past year, the message of the Ahmadiyya Muslim Jamā‘at reached more than 19 million people through various social media platforms. The media team engaged with over 1,400 journalists, held meetings with 240 journalists and interacted with an additional 106 individuals. They also participated in numerous conferences, delivered lectures at universities and schools, and were featured in TV programs to present and explain Islam. Moreover, they conducted tours for guests at mosques.

Alislam.org

Significant enhancements were made to the Jamā‘at’s digital resources, including updates to the

Quran search engine, which now allows users to search Quranic verses by transliteration. A new digital library featuring English books and the Ruhani Khazain search engine, which hosts the literature of the Promised Messiahas, was launched. Forty new English books were published on platforms like Amazon and Google, bringing the total to over 190 English publications available. Additionally, 27 Urdu books from the Ruhani Khazain collection are now accessible on Apple and Google eBooks, making them easily readable on mobile devices.

The Review of Religions

Founded by the Promised Messiahas over 122 years ago, The Review of Religions magazine continues to reach a global audience. The English edition is distributed in 126 countries, the French in 26, the German in three, and the Spanish in 13 countries. Over the past year, the magazine's website and YouTube channel accumulated over 2 million views, while its social media platforms including Twitter, Facebook, and Instagram garnered over 10 million views.

Al Fazl International

Despite restrictions in Pakistan, Al-Fazl International's website, along with its social media platforms, received over 80 million views this year.

Al-Hakam

Al-Hakam is a weekly publication with a significant readership from outside the Jamā'at as well. The number of readers has increased, necessitating an expansion of the website's capacity. On average, the number of readers over three months is one million.

Waqf-e-Nau

The total number of Waqf-e-Nau members now exceeds 83,000, with 2,947 being in active Jamā'at service as life devotees, including as missionaries in various capacities. The gender distribution among the Waqf-e-Nau members includes 48,000 boys and 34,000 girls.

Makhzan-e-Tasaweer

This department has preserved over 1.4 million photos, with 5,464 available on its website. Its social media presence has attracted over 500,000 views.

Nusrat Jehan Scheme

Under this scheme, 40 hospitals and clinics operate across 13 countries, staffed by 36 central doctors, 53 local doctors, and 74 visiting doctors. Additionally, 620 primary schools in 13 countries and 81 secondary schools in 10 countries are operational. Projects such as the establishment of new facilities in Burundi, Sierra Leone, Benin, Zimbabwe, Finland, Italy, Cameroon, Portugal, and Spain were noted.

Bai'ats

In terms of Bai'ats, the number of individuals who joined Islam Ahmadiyyat, with the grace of Almighty Allah, was 238,561 this year—an increase of 21,393 from the previous year. These new members span 117 countries and come from 482 different nations. Among the countries with notable numbers, Nigeria leads with over 40,000 Bai'ats. It is followed by Guinea-Conakry with over 25,000, Congo-Brazzaville with over 24,000, and Guinea-Bissau with over 23,000. Many other countries also contributed to this substantial increase in Bai'ats.

Hazrat Khalīfatul-Masīḥ V concluded his address with the following words of the Promised Messiah (may peace be on him):

"O ignorant people! This Jamā'at has been established by the Divine. Do not fight against God. You cannot annihilate this Jamā'at; it will always prevail. Do not wrong yourselves and do not look with disdain upon this Jamā'at, which has been established by God for your reformation. Understand that if this was the work of man and had no hidden divine support, it would have perished long ago, and such a liar would have been destroyed so thoroughly that even his bones would not be found. Thus, reconsider your opposition. At the very least, consider that you might be mistaken and that perhaps your fight is actually against God." (Anwer Khan, Secretary Tahrik Jadid)

Tahrik Jadid—Fact s And Figures For 2022-23

Tahrik Jadid—Facts And Figures For 2022-23

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) announced that the 89th year of Tahrik Jadid came to its conclusion and announced the start of the 90th year. In the previous year, the worldwide Ahmadiyya Muslim Community offered a sacrifice of £17.20m, an increase of over £700,000 compared to last year. This is despite the difficult financial situation in the world. Aside from Pakistan, the positions of countries according to their contributions are as follows:

1. Germany
2. Britain
3. Canada

4. USA
5. Middle Eastern Country
6. India
7. Australia
8. Indonesia
9. Middle Eastern Country
10. Ghana

Hazrat Khalīfatul-Masīḥ V prayed that may Allah bless all those who have offered financial sacrifices and enable them to continue offering even greater sacrifices in the future.

(Edited from the summary of Friday Sermon of 3 November 2023, prepared by The Review of Religions)

Waqf-e-Jadid—A Divinely Scheme

Waqf-e-Jadid—A Divinely Scheme

As we embarked on the sixty-seven year of the Blessed Waqf-e-Jadid Scheme, the year 2024. Our beloved Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) recited verses 11-13 of Surah as-Saff and stated:

The translation of the verses is as follows:

> "O ye who believe! Shall I point out to you a bargain that will save you from a painful punishment? That you believe in Allah and his messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you if you did but know. He will forgive you your sins, and make you enter Gardens through which streams flow, and pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph." (61[As-Saff]: 11-13]

In an earlier Friday Sermon of January 12, 2007, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) gave a brief insight into the historical perspective of the Waqf-e-Jadid scheme. The scheme was started in 1957 by Hazrat Muslih Mau'ūd (may Allah be pleased with him) only for the Ahmadis of Pakistan for two specific purposes. He made Hazrat Khalīfatul-Masīḥ 1V (may Allah shower His mercy on him) a member of the scheme and specifically instructed him to focus on, the moral training and Tabligh (propagation of Islam) among the rural Jamā'ats of Pakistan. Secondly, he instructed to concentrate on Tabligh to the Hindu community in the Sind province of Pakistan. In his initial assessment, Hazrat Khalīfatul-Masīḥ1V (may Allah shower His mercy on him) discovered that religious awareness in the rural areas of Pakistan was in a dire state. The initiative to train and then send Mu'allumeen (teachers/tutors) to the rural parts of Pakistan to counter this was started. This was an arduous task which was achieved by making huge sacrifices.

The Hindu community in Sind province was destitute and was mistreated and exploited by the Muslim landowners. Seeing this, the Christian missions offered them financial help and thus influenced them towards Christianity. Waqf-e-Jadid carried out the huge task of bringing this Hindu community into Ahmadiyya and continues to do so to this day.

Speaking of the early Mu'allumen who went to the rural parts of Pakistan, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) said they would carry medicines with them for their own use as well as for the people whom they met. Nowadays there are Mobile dispensaries and many doctors also visit. The Ahmadis of Pakistan have made great sacrifices for this scheme for their moral training and Tabligh and continue to do so. The task has greatly expanded now.

Since this scheme was made worldwide in 1985 by Hazrat Khalīfatul-Masīḥ1V (may Allah shower His mercy on him), Hazrat Khalīfatul-Masīḥ gave this brief introduction aiming it at the younger people as well as those who have come into the Community recently. The Jamā'ats in Pakistan is now self-sufficient; however, in 1985 this scheme was extended to the whole world so that with the help of everyone's contributions, in particular of the Jamā'ats in Western countries, Waqf-e-Jadid could be set in motion in India. Hazrat Khalīfatul-Masīḥ1V had expressed grave concern over some anti-Ahmadiyya Movement within India at the time and decided to counter it by implementing the Waqf-e-Jadid Scheme.

On the occasion of Jalsa Salana Rabwah, 1960, Hazrat Mirza Tahir Ahmad (may Allah shower His mercy on him) stated in his address on the "Important of Waqf-e-Jadid:"

In reality, Allah revealed this scheme to Khalīfatul-Masīḥ II's (may Allah be pleased with him) heart. As a result of this inspiration, that Zaki Ghulam (pure boy), that Imam, that extremely intelligent and genius mind, spoke out and said:

> "This is the work of Allah and he will certainly fulfill it! and because god has placed this scheme in my heart, even if I have to sell my homes, even if I have to sell my clothes, I will fulfill my responsibility .....for completion of my argument, I announce this once again so that people draw their attention towards financial sacrifice, as well as towards waqf (dedication)." (Hazrat Mirza Tahir Ahmad, "Important of Waqf-e-Jadid" Jalsa Salana Rabwah,1960)

As we all know, in the beginning, Waqf-e-Jadid used to operate in Pakistan only, and in the time of Hazrat Khalīfatul-Masīḥ 1V (may Allah shower His mercy on him), this was extended to the outside of Pakistan, so that the work of the Jamā'at in Africa and India may be given much greater expansion. As I have said, in the last one year, in Africa and India, a great deal of construction and mosques and mission houses have taken place and some have also been bought. Apart from this, there are Tabligh tasks by virtue of which hundreds of thousands of righteous souls have been blessed by Allah, the Exalted, to accept Ahmadiyyat, the true Islam.

Without a doubt, the Ahmadis living in these countries are also making extraordinary sacrifices, each according to his or her own means, but because of their lack of means, they cannot make sufficiently large sacrifices to meet all their expenditures. This is why the Waqf-e-Jadid Chanda from affluent countries is used specifically in Africa and India. However, as I said, "The Ahmadis from these countries also make sacrifices with great passion and zeal." (Hazrat Khalīfatul-Masīḥ V, Friday Sermon, January 3, 2014)

The Waqf-e-Jadid donations are used for the following purposes:

Mobile eye clinics, computer institutes, Mu‘allimeen colleges and Schools, water wells, Mosques, Mobile Health Clinics, and Mission houses.

Many Hindu residents of Tharparkar, accept Ahmadiyyat through the efforts of the Mu‘allimeen. Wives of the Mu‘allimeen not only aid in the Tarbiyyat of Women and Children but also teach them how to sew.

For example in Waqf-e-Jadid efforts in Tarparkar, every Jamma'at center has MTA Transmission via Solar power. Waqf-e-Jadid funds Tharparkar Hospitals, Al Madi Hospital/Siqque, Bani Eye Unit, and Tahir Hospital.

The hospital has a lab, pharmacy, and ambulance. 70% of the patients are treated for free, including medicines and lab. work. Al-Mahdi Hospital Mithi, Tharparkar patients can get ECGs, ultrasounds, and X-rays. Doctors from Al-Madi Hospital also hold camps in other areas of Tharparkar where many more people are treated.

$1,540 can be provided for four years of training for a Mu‘allimeen.

$962 can financially support a Mu‘allimeen in service for one year.

$3,849 can build a makeshift mosque in Africa.

A humble request: please participate in the Blessed Waqf-e-Jadid Scheme!

(Nasirullah Ahmad, National Secretary Waqf-e-Jadid)

Waqf-e-Jadid—Facts And Figures For 2023

Waqf-e-Jadid—Facts And Figures For 2023

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) said that the 66th year of Waqf-e-Jadid ended, and now the 67th year has commenced. In the last year, about £13m was collected under Waqf-e-Jadid, an increase of more than £700,000 from the previous year.

Hazrat Khalīfatul-Masīḥ V said that in terms of the overall collection, the positions of countries are:

1. UK
2. Canada
3. Germany
4. USA
5. Pakistan
6. India
7. Australia
8. A Middle Eastern Country
9. Indonesia
10. Belgium

(Edited from the summary of Friday Sermon of 5 January 2024, prepared by The Review of Religions)

A Noted Financial Sacrifice

The noticeable financial sacrifice among all contributors is from Hazrat Haji Mian Muhammad Musa (may Allah be pleased with him), the cycle merchant who gave Rs. 800. Mian Muhammad Musa not only contributed to the Chanda himself but also donated jewelry, clothes, etc., on behalf of both of his wives. He also contributed the Chanda on behalf of all his children and their wives. Many other women also donated jewelry. God may reward them abundantly. Amin. (Al-Fazl, 5 June 1917, p. 8)

Scientific Evidence for the Existence of God Almighty

Dr. Faheem Younus Qureshi, USA

Translation by Raja Ather Qudoos, Central Missionary Nigeria

[*The subject speech was delivered by Dr. Faheem Younus Qureshi, USA, on 29 July 2023 at Jalsa Salana, UK*]

This is our own story, but we don't remember it. When we came into this world, we were little and helpless. When we were hungry, we couldn't walk to our mother. So we cried. Then mother would rush to us. Behind this experience is a delicate science. Research with MRI scans shows that the sound of a baby's cry travels through the mother's eardrums to her brain, and then a gland the size of a chickpea in the mother's head, called the posterior pituitary, releases a hormone called oxytocin which causes milk to flow into the mother's breasts. Research shows that this process is completed in seconds and is not under the mother's control. (Why your brain short-circuit when a kid cries? by Jessica Grose in the New York Times, 12 August 2020)

This relationship between mother and child is a metaphor. Allah Almighty is لَمْ يَلِدْ وَلَمْ يُولَدْ (He begets not, nor was He begotten). But perhaps in this metaphor today we will find living proof of the existence of God Almighty.

Generally, when talking about evidence for the existence of God, it feels as if our purpose is to defeat an atheist in debate. But if we listen to virtual meetings over the past two years of Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper), he has been repeatedly saying that we must first take care of our children so that they do not fall into the clutches of these atheists. (How can we convince the non-Muslim youth of today about the existence of God? by Hazrat Khalīfatul-Masīḥ V, this week with Hazoor on mtaonline, YouTube channel, 4 January 2022)

Following this instruction, today's conversation is with our children and elders. And we must have this conversation in the light of the Holy Quran. Someone might say, why would our atheist friends accept what the Quran says? Okay.

But we present the Quran because it meets scientific requirements. It is not a hidden thing like God. It can be observed. Its arguments can be tested. The 7th-century Quran can still be held in hand by visiting the Topkapi Palace in Istanbul. And no atheist would say that we have inserted the scientific discoveries of the last five or six hundred years into the Holy Quran later. (https://www.islamic-awareness.org/quran/text/mss/topkapi)

You see, Islam Ahmadiyyat is not afraid of science or questions. In fact, we have to make a lot of progress in science.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) has set the Nobel Prize in Science as a minimum goal. But we want the whole science, not this partial, arrogant science. Therefore, as our children advance in their classes at school, it is our duty, the duty of parents, to tell them that many scientific facts were already stated in the Holy Quran more than 1400 years ago. In the words of Hazrat Muslih Mau'ūd (may Allah be pleased with him), let us tell our children that "the Quran is the word of God and science is the work of God." (Mazahab aur Science by Hazrat Khalīfatul-Masīḥ II, Anwarul-Uloom, vol. 9, pp. 500-501)

Our children may be learning in primary schools that 500 years ago, scientists like Copernicus, Galileo, and Kepler discovered that the sun and earth are not stationary but are revolving in their orbits. But do our children also know that the Holy Quran stated this fact 1400 years ago? Allah Almighty says:

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

And He it is Who created the night and the day, and the sun and the moon, each one is gliding in its orbit. (21[Al-Anbiya']: 34)

When secondary school children are learning in their biology and physics classes that nature has created everything in pairs, such as the male parts of flowers called stamens and the female called pistils, have we told our children that Allah Almighty declared this hundreds of years ago:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنبِتُ
الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّالَا يَعْلَمُونَ

Holy is He Who created all things in pairs, of what the earth grows, and of themselves, and of what they know not. (36[Ya Sin]: 37)

This last part is noteworthy. "And of what they know not." When this verse was revealed, the world did not know that antimatter is the pair of matter. Paul Dirac discovered it in 1933 and won the Nobel Prize. The world did not know that inside most of the atoms, there are pairs of protons and neutrons. Ernest Rutherford and James Chadwick discovered them in 1919 and 1932. The world did not know that inside these protons and neutrons, there are even smaller subatomic particles called quarks. Murray Gell-Mann and George Zweig discovered quarks in 1964. Can you imagine that there are 450 million pairs of quarks in a grain of sand? The world did not know all this, but these verses of the Quran show that our God knew.

On one side are Copernicus, Kepler, Galileo, Dirac, Rutherford, Chadwick, Gellman and many scientists working in laboratories worth millions of pounds, winning Nobel Prizes, and on the other side is an unlettered Prophet (may peace and blessings of Allah be on him) in the deserts of Arabia who did not know how to read or write. If this universe has no Creator, if there is no God, then who revealed these scientific secrets to the Holy Prophet? If this is a mere coincidence, why are such coincidences not found abundantly in other religious books?

Children going to college who are studying the science of oceans, that is, Oceanography, learn that three layers of water cover the ocean. The first 200 meters is called the euphotic zone, where light penetrates. Then the layer from 200 to 1000 meters is called the dysphotic zone, where there is very little light. But after one kilometer, in the third layer called the aphotic zone, there is complete darkness (The New York Times by William Broad, 26 March 2012). Allah Almighty says:

اَوۡ كَظُلُمٰتٍ فِیۡ بَحۡرٍ لُّجِّیٍّ یَّغۡشٰهُ مَوۡجٌ مِّنۡ
فَوۡقِهٖ مَوۡجٌ مِّنۡ فَوۡقِهٖ سَحَابٌ

Or their deeds are like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds: layers of darkness, one upon another. (24[An-Nur]: 41)

When James Cameron went to the bottom of the Pacific Ocean in 2012, he thought he would see strange fish. What did he see, complete darkness? Expert divers also say that in the depths of the ocean, there is so much darkness that one cannot even see one's own hand. (Astronomers reveal first image of the black hole at the heart of our galaxy, 12 May 2022, https://eventhorizontelescope.org/blog/astronomers-reveal-first-image-black-hole-heart-our-galaxy)

Allah Almighty says in the same verse of Surah An-Nur:

اِذَاۤ اَخۡرَجَ یَدَهٗ لَمۡ یَكَدۡ یَرٰىهَا

When he holds out his hand, he can hardly see it. (24[An-Nur]: 41)

The Holy Prophet never went to the bottom of any ocean. If the Holy Quran is not the word of God, then who showed that unlettered Prophet (may peace and blessings of Allah be on him) the darkness hidden in the depths of the oceans?

And there are some things about which science said we can never see them, but the Holy Quran said you will see them. Allah Almighty says in Surah Al-Anbiya, verse 31:

اَوَلَمۡ یَرَ الَّذِیۡنَ كَفَرُوۡۤا اَنَّ السَّمٰوٰتِ وَالۡاَرۡضَ
كَانَتَا رَتۡقًا فَفَتَقۡنٰهُمَا

Do not the disbelievers see that the heavens and the earth were a closed-up mass, then We opened them out? (21[Al-Anbiya']: 31)

This verse predicts the Big Bang and black holes, but if we further reflect, a subtle point is understood. Allah Almighty is saying "أَوَلَمْ يَرَ" - "Do not the disbelievers see?"

Until just ten years ago, scientists thought that black holes could not be seen because even light could not escape from them. But four years ago, scientists finally saw black holes as well, through the Event Horizon Telescope (https://eventhorizontelescope.org/blog/astronomersreveal-first-image-black-hole-heart-our-galaxy) and we all saw their images in National Geographic and other magazines. "أَوَلَمْ يَرَ" - "Do not the disbelievers see?" Despite seeing all this, will we still deny the existence of God Almighty? Who pointed out these secrets more than 1400 years ago?

Look, children grow up, get married, Allah Almighty Blesses them with children. Even then, the Quranic proofs of the existence of God Almighty continue to guide them. The desire for male offspring is a natural thing, there is nothing wrong with it. But tormenting and causing pain to mothers whom Allah Almighty has blessed only with daughters, that is cruelty. But at the beginning of the 20th century, many scientific experiments proved that the gender of the fetus is determined by the sperm or the germ cells of the man. The woman has nothing to do with it. This was a surprising scientific discovery for the Western world. But the Quran has been standing up for these oppressed mothers for 1400 years. Allah Almighty says:

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ مِن
نُّطْفَةٍ إِذَا تُمْنَىٰ

And that He creates the pairs, male and female, from a sperm-drop when it is poured forth; (53[An-Najm]: 46-47)

Those who oppress daughters, daughters-in-law, and mothers should think that one day they will have to answer to this God.

There are many examples where Allah Almighty stated something in the Holy Quran and science discovered it hundreds of years later.

Mountains are not stationary but are moving like clouds, Surah An-Naml:89. We created every living thing from water, Surah Al-Anbiya:31. The skin is what feels pain the most, An-Nisa:57. Details of embryology in Al-Muminun:14, genetic engineering in An-Nisa:120, gravity in Ar-Ra'd:3, acid rain in Al-Waqi'ah:71, water cycle in Adh-Dhariyat:3 and there are several verses that partially support the theory of evolution. The Holy Quran has accumulated heaps of scientific evidence in favor of the existence of God Almighty. The Quran has spread proofs of the existence of God Almighty. In the heavens and in the depths of the oceans, in the sun and moon, and in the grains of sand.

The proof of the existence of God Almighty is every Ahmadi among you who has had the personal experience of acceptance of prayers. The proof of the existence of God Almighty is this community, the community of every Prophet which, though weak like a child, defeats all the powers of the world.

What’s needed is a sincere eye. The proofs of God are everywhere. Allah Almighty says in Surah Al-Hadid, verse 5:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ

“And He is with you wherever you may be.” (51[Al-Hadid]: 51)

But unfortunately, after about 25 years of worldly education, that child grows big, or perhaps his ego grows bigger. To which Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) drew our attention in his inaugural address. Instead of crying like children, we start arguing like some adults. And some young people, after studying a little science, think that they no longer need their true Creator. About this, Werner Heisenberg, one of the founders of quantum physics, says:

“The first gulp from the glass of natural sciences will turn you into an atheist, but at the bottom of the glass God is waiting for you.” (Werner Heisenberg)

After taking the first gulp from the glass of science, some people ask that if God created this universe, then where is that God? Why don't we see Him in scientific experiments? This is like a baby in the mother's womb asking where is my mother. Why can't I see her? Although the mother is everywhere. Just as the rays of the electromagnetic spectrum are spread all around us, but do you know that the human eye cannot see 996 out of 1000 such rays?

The Promised Messiah says: “Whoever wants to see the manifestation of God should pray. He is not seen with these eyes, but is seen with the eyes of prayer.” (Malfūẓāt, vol. 3, p. 618, Edition 1988)

This is the science of seeing God.

Some, after drinking a gulp of science, also say that if God created the world, then who created God? This is like saying if Ahmad painted this room, then who painted Ahmad? It's a ridiculous thing. This is called a “category mistake,” that is, judging something in the wrong category. God is not made of matter like us. He is “al-Latif al-Khabir.” (6[Al-An‘am]: 104) We cannot understand this great spiritual mystery in a narrow scientific realm.

The point is that some young people also are inclined towards atheism because they feel there is freedom in it. Why pray? Why read the Quran? No worry about the veil or alcohol. Do whatever you want. They think, why should I be a slave to an unseen being? I am free. Really? Are you free? Those who deny the existence of God Almighty are the biggest slaves. Slaves of Facebook likes, slaves of YouTube views, slaves of retweets, slaves of greed for money, slaves of boss's flattery, slaves of their own ego, slaves of movie actors, singers, and celebrities. As the Hazrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) said twenty-seven years ago at the UK Jalsa Salana: “It is in man’s DNA that he has to worship something. But when he refuses to worship God, his objects of worship become more and more degrading.” (Inaugural Address, Jalsa Salana 1996 - Khutbat-e-Tahir, vol. 2, p. 408)

Those who have certainty in God at least remain free from such artificial gods.

With worldly scientific evidence we can understand God, but to reach the bottom of the glass, to go from the point of “there should be a God” to “there is a God,” to experience God, we need the science of prayer. Yes, you read that right. The science of prayer. Because the countless miracles of prayers that the Promised Messiah (may peace be on him) showed are no less than a science. (Das Dalaial Hasti Bari Ta‘ala by Hazrat Khalīfatul-Masīḥ II, Anwarul-Uloom, vol. 1, p. 426)

Look, science consists of observation, experimentation, and results. The companions observed and experienced countless incidences of acceptance of the Promised Messiah’s (peace be on him) prayers. Once, a boy named Abdul Karim came from Hyderabad Deccan to Qadian to study. He was bitten by a rabid dog and became hydrophobic and his condition deteriorated rapidly. He was sent to Kasauli three hundred kilometers away from Qadian, there was a famous hospital called Pasteur Center where about 20,000 hydrophobic patients were treated every year. After getting diagnosed and treated, when Abdul Karim developed symptoms of the disease, another telegram was sent to the Pasteur Center and the answer read:

“Sorry, nothing can be done for Abdul Karim.”

Worldly science had given up. But the Promised Messiah (peace be on him) says: “Then my heart was filled with intense pain and restlessness for him.”

Through his painful prayers, Allah Almighty not only miraculously healed Abdul Karim, but a dying Abdul Karim lived for another 28 years. [Haqīqat-ul-Wahy, p. 597, Islam International Publication, UK (2023)]

Allah Almighty has granted me the grace to treat more than 25,000 patients with complex infectious diseases. I can tell you with complete confidence that even today, more than a hundred years later, if an unvaccinated person shows symptoms of rabies, death is 100% certain. Do you think that the companions who witnessed Abdul Karim's miraculous recovery would have needed any other proof of the existence of God Almighty? If it were a single incident, we could say it was a coincidence. But the Promised

Messiah (peace be on him) narrated more than 200 signs in Haqiqatul Wahi alone. About this, he gives a powerful challenge saying:

"If anyone challenges me cunningly and impudently in this miracle, and this challenge is made in such a way that, for example, twenty patients are randomly assigned to me and twenty are randomly assigned to him, God Almighty will definitely grant disproportionate healing to my cohort of patients and this will be a notable miracle." (Haqīqat-ul-Wahy - Ruhani Khazain vol. 22, p. 91, Online Edition)

If we think, the Promised Messiah (peace be on him) is subjecting the acceptance of prayer to exactly the same steps through which medical experts subject a new treatment. Which has three stages:

1. Randomization, 2. Outcome measures, 3. Statistical analysis

This is what the Promised Messiah is declaring, but the difference is that by acting on the worldly science one only gets healing, but acting on this science of prayers gets one to recognize a living God too. This science of prayer is so reliable that even his servants experienced the living God.

In the time of Hazrat Muslih Mau'ūd (may Allah be pleased with him), there was an elderly Ahmadi who would keep 50 cents from his daily income for his needs of that day and send all the rest of the money as a donation (Chanda). One day he received 300 rupees. He thought the amount was quite a lot. Why not keep 90 rupees today for the needs of six months so that it would be easier? That day, people say that when he finished offering the noon prayer at the mosque, he immediately went home, which was not his routine. Someone asked, what's the hurry? He says, "I just heard a voice in prayer saying, 'Am I not your Lord for the next six months now?'" And he says, "I will go home right now, keep only my 50 cents and send all the rest of the money as a donation." (Mashal-e-Rah, vol. 2, p. 166)

Why go far? Won't you and I see a living proof of God at the hand of Khalīfatul-Masīḥ (may Allah be his Helper) in the international Bai'at?

We need to tell our children that the path of atheism is not the path of science, it is the path of arrogance. (What is the strongest proof for the existence of God that one could present to those who do not believe in God, Al-Hakam, 3 December 2021)

Pointing to this very arrogance, the Fifth Khalīfatul-Masīḥ (may Allah be his Helper) had said that he had sent Richard Dawkins a 5-volume commentary of the Holy Quran and an English translation of the Philosophy of Teachings of Islam, but Dawkins said, "You should read my book. I don't need to read your books." (This week with Hazoor, 11 December 2020)

These self-proclaimed philosophers like Richard Dawkins, Sam Harris, and Christopher Hitchens, after drinking a few gulps from the glass of science, call their arrogance and boast intelligence. For them, the Promised Messiah (peace be on him) had said:

The voice is coming from the phonograph

Seek the God from heart—not through pomposity

(Durre-Sameen p. 45, English translation by Waheed Ahmad, p. 49)

The journey to the bottom of the glass of science is a long journey. Research shows that nowadays a good scientist has to spend 20-25 years for a major scientific breakthrough. (The case for biological research by Isobel Ronai, Science and Society, vol. 25, Issue 2, pp. 65-69, February 2019) Similarly, we and our children also spend 20 to 25 years struggling in schools, colleges, and universities. Today, Khilafat is the most prestigious university to learn the science of prayer. The question is, have we benefited from this university for 20 to 25 years with the same effort and sincerity? Is it reasonable for us to expect that we and our children will work 25 years to get a degree, but we won't cry and pray even for 25 days to find the living God? The Promised Messiah says:

"The milk of Allah's grace and mercy also requires a cry. It requires crying and lamenting. Therefore, a crying eye should be presented before Him." (Malfūẓāt vol. 1, p. 352, Edition 1984)

That greatest Prophet (may peace and blessings of Allah be on him) who was born as an orphan child, whose mother passed away when he was six years old, with what anguish he must have prayed in the darkness of the cave of Hira, with what heart he must have sought God, that God Himself came to him. Many years later, Hazrat Abdullah ibn Shikhir (may Allah be pleased with him) relates, "I came to the Holy Prophet at a time when he was engaged in Prayer. The sound of his sobbing was like the sound of a boiling kettle (Abu Daud and Tirmidhi). [Gardens of the Righteous (Riyad as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 100, Hadith No. 453]

His faithful servant also sought God only with the heart. A companion, Hazrat Maulana Abdul Karim Sialkoti (may Allah be pleased with him), relates that during the days of the plague, one night I saw the Promised Messiah (peace be on him) prostrating, supplicating in such a way that it seemed as if a pot was boiling. When I came close, I heard that he was praying: "O Allah, save the world from this punishment." [Concluding address of Hazrat Khalīfatul-Masīḥ V at Jalsa Salana UK (2014), minute mark 17]

What should we do now? Look, words will not help. Speeches are meaningless if we do not follow the paths that the Khalīfatul-Masīḥ (may Allah be his Helper) has defined for us.

Now we have to do two things. The first is that no matter how old we get, we must present ourselves before God like that weak, helpless child. We must remember, not forget, our own story. As babies when we were hungry and the mother didn't respond, we didn't doubt our mother. We didn't argue. We didn't deny her presence. We cried harder. We cried louder. We didn't have the strength to reach our mother, but mother, hearing our cries, would reach us. And the source of the mother's mercy, that posterior pituitary gland, was the size of a chickpea. Allah's mercy is infinite and He says:

لَّا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ
اللَّطِيفُ الْخَبِيرُ

Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware. (6[Al-An'am]: 104)

We must cry in our prayers. When needed, we must do Istikharah too. Because the Promised Messiah (peace be on him) says: "The acceptance of prayer is a powerful proof of the existence of God Almighty." (Malfūẓāt, vol. 1, p. 198) If we spend as much time on the science of prayer as we do on the science of college, the questions about the existence of God Almighty would be resolved.

The second task is to call our children towards prayer and the Quran with our example, along with worldly knowledge. Children! Let's offer a prayer before this cricket match. Okay, recite the Quran before starting that Netflix show. Remember that there is a big clear difference between those who become atheists from Christianity and those who become atheists from Islam.

When Christians read the Bible carefully, they move towards atheism.

When Muslims don't read the Quran carefully, they move towards atheism.

The Promised Messiah (peace be on him) says that science may advance a thousand times, but it can never overcome the Quran. (Derived from Malfūẓāt vol. 10, p. 378, Edition2022)

If, like a diligent scientist, we are granted the grace to act on these basic things for several years, these things towards which Hazrat Khalīfatul-Masīḥ V has been calling us for so long. Then by Allah's grace, perhaps that station will be granted about which the Muslih Mau'ūd (may Allah be pleased with him) had said: "We become God's and God becomes ours... we see God and the world sees God in us." Then, God willing, we will not even need to argue with any atheist. Because the purpose of Ahmadiyyat is not to defeat minds but to win hearts. (Sair-e-Ruhani by Hazrat Khalīfatul-Masīḥ II, p. 404)

This path is long. This path is narrow but it is the only path. We must not be discouraged. Therefore, we now conclude this conversation with the optimistic words of the Promised Messiah:

Hazrat Khalīfatul-Masīḥ V says (may Allah be his Helper):

"When a child, impatient with hunger, cries and screams for milk, the milk gushes into the mother's breast. The child doesn't even know the name of prayer, but how do its cries draw the milk?... When our cries are before Allah Almighty, can they not draw anything? It comes, and it surely comes. But the blind of eyes who claim to be scholars and philosophers cannot see it." (The Friday sermon, 26 January 2018)

Seek God with the heart, not with boasting.

Remembering Daood Douglas Summers—
Devout English Ahmadi

Remembering Daood Douglas Summers—Devout English Ahmadi

Ataul Mujeeb Rashed, Missionary-in-Charge UK

Whenever Allah Almighty sends a Prophet to guide and lead humanity, He, by His grace, grants the Prophet devoted believers who wholeheartedly dedicate themselves to him. These believers follow the Prophet's guidance in every respect, thereby achieving high ranks in spirituality and service to the faith. The best example of this extraordinary transformation is seen in the blessed life of the Holy Prophet Muhammad, peace and blessings of Allah be upon him.

In this era, an example of such a spiritual revolution and selfless devotion can be seen in the blessed life of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, peace be upon him, who was granted the high status of a subordinate Prophet under the shadow of the Holy Prophet Muhammad (peace and blessings of Allah be on him). Allah Almighty also bestowed upon him a large circle of devoted companions who revived the memories of the early centuries of Islam.

While mentioning the propagation of Islam, Hazrat Mirza Ghulam Ahmad, the Promised Messiah, gave this glad tiding:

> "I saw [in a vision] that I was standing on a pulpit in the city of London and was setting forth the truth of

> Islam in the English language, in a very well-reasoned address. Thereafter, I caught several birds who were sitting upon small trees and were of white color and their bodies resembled the bodies of partridges. I interpreted this vision as meaning that though I would not be able to travel to that country, my writings will be published among them and many righteous English people will be attracted by the truth." (Izāla-e-Auhām, pp. 515-516, Ruhani Khazain, vol. 3, p. 377)

By the grace of Allah Almighty, the glad tidings given to the Promised Messiah (peace be on him) have been and continue to be fulfilled.

Introduction

This brief article aims to honor the memory of a late English Ahmadi. When I arrived in the UK in 1983 as the Imam of Fazl Mosque, London, and the Missionary in-Charge for the UK, I was introduced after some time to a very sincere English Ahmadi friend named Daood Douglas Summers. His date of birth was 5 November 1916, and he passed away on 25 December 1988, at nearly 72 years of age. He is buried in the Jamā'at's cemetery in Brookwood.

When I was introduced to him, his residence was not far from Fazl Mosque. He had converted to Islam Ahmadiyyat quite some time ago. Although his wife was not Ahmadi, his three sons frequently visited Fazl Mosque with their father and had an interest in Islam. We would engage in ongoing discussions and questions. Daood Summers had a strong desire for his three sons to remain connected with Ahmadiyyat as they grew up and to actively serve Islam.

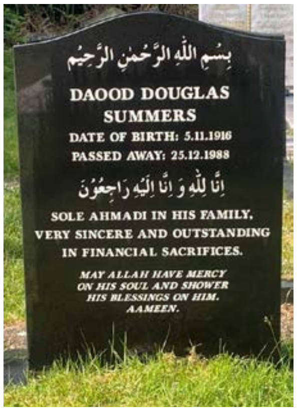
A fond journey after Islamabad's first gathering

In 1984, upon the instruction of Hazrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him), the UK Jamā'at was blessed with the opportunity to purchase a large piece of land in Tilford, which was named Islamabad under the guidance of Hazrat Khalīfatul-Masīḥ IV. Shortly after the purchase, despite the place being in a very dilapidated condition, which had been an old and broken-down school dining hall, Ansarullah UK was granted the opportunity to hold an event there within a few days. This was the first gathering held at Islamabad, where Hazrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) participated and delivered a speech. After this inaugural event at Islamabad, a Bai'at (oath of allegiance) ceremony was also held. Following the prayers and meals, the attendees returned to their homes.

When I stepped outside the hall, where the event was held, I saw Daood Summers standing quietly alone. I approached him and greeted him with Salam. He was very pleased and mentioned that although he had managed to come with a friend, he now had no way to return, and it was getting dark. I reassured him not to worry, as I was alone in my car, and offered to take him with me. He said his home was quite far away, near Gatwick Airport. I told him not to worry, as I knew the way to the airport. And I told him to then direct me from Gatwick; it would be fine. Hearing this, he was very happy; his eyes brightened, and a smile appeared on his face.

Reciting "Bismillah," he got into the car with me, and we both set off from Islamabad into the darkness of the night. It was quite a long journey, and it was just the two of us in the car. When our conversation began, it continued uninterrupted. In his unique and straightforward manner, he shared his experiences openly. As I drove, I listened to everything with attention and interest. Throughout the journey, he spoke very candidly about his life. Generally, he was a quiet person, but that day, I thoroughly enjoyed his candid conversation. I continued driving while he narrated various stories. It turned out to be a very pleasant journey. As we approached Gatwick Airport, I mentioned that I knew the way up to there, and now he could guide me to his home. He provided directions, and within a few minutes, we were in front of his house. He expressed heartfelt gratitude and invited me inside for tea, but it was quite late. I politely declined with thanks and returned to my home.

This is a brief account of the journey that is etched in my heart. The memory of his goodness, piety, and gentle, pleasant conversation remains alive in my heart. He did not engage in any frivolous or unnecessary talk but shared sincere and heartfelt stories. He was a very righteous and prayerful elder. I will always remember this journey. May Allah grant him a high rank in Paradise, Amin!


بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ
DAOOD DOUGLAS SUMMERS
DATE OF BIRTH: 5.11.1916
PASSED AWAY: 25.12.1988
اِنَّا لِلّٰہِ وَ اِنَّا اِلَیۡہِ رَاجِعُوۡنَ
SOLE AHMADI IN HIS FAMILY.
VERY SINCERE AND OUTSTANDING IN FINANCIAL SACRIFICES.
MAY ALLAH HAVE MERCY ON HIS SOUL AND SHOWER HIS BLESSINGS ON HIM. AAMEEN.

Eagerness to read the Holy Quran in Arabic

I often met with the esteemed Daood Summers. He would walk to the mosque, usually arriving well before the Zuhr prayer. He would come to my office, share his old memories, and ask religious questions. He was a very quiet, pious, and sincere Ahmadi.

His routine was to generally sit in the mosque after Zuhr, perform Nawafil (voluntary prayers), and remain engaged in the remembrance of Allah until ‘Asr.

One day he came to my office and happily shared the news that he had decided to start reading the Holy Quran in Arabic. He told me that he had arranged a program with an Ahmadi friend, Dr Mujeebul Haq Khan, to sit in his car for a while every day after Zuhr’s prayers and take a lesson in the Holy Quran from him. He also mentioned that he had begun this noble endeavor with the Qaida Yassarnal Quran.

Hearing this delightful news made me extremely happy. He was English and completely unfamiliar with Arabic, making his enthusiasm all the more commendable. I congratulated him and then asked, “Summers Sahib! Do tell me, how did you come up with this noble idea? You don’t know Arabic, and you are also over 60 years old.” Hearing this, he explained, “Actually, a few days ago, I was reflecting on my circumstances. It suddenly occurred to me that I was getting older. I do not know when I might pass away and stand before Allah. Along with this, it suddenly struck me that if Allah were to ask me, “Mr. Summers! Tell me, did you read that letter and message of Mine, that I sent to the whole world, including you, named the Holy Quran?” Then what answer will I give to Allah? If my response were, “O God! Your message was in Arabic, and I do not know Arabic;” this excuse would not be acceptable. Allah would say that you could have sought help from someone! Reflecting on this situation, I immediately decided and resolved to start with the Qaida Yassarnal Quran with the help of an Ahmadi friend and, after completing it, begin reading the Holy Quran.

I was very pleased to hear all this. I stood up and once again extended my heartfelt congratulations to him. After that, the Quranic education program for Daood Summers began. He kept informing me intermittently that he had read so many pages of the Qaida today, completed the Qaida, and then started the Holy Quran. He would update me that he had finished one Juz (part), then five Juz, and eventually eight Juz. One day, he joyfully announced that he had completed 10 Juz of the Holy Quran. However, a few days later, I received the sad news of the passing of our respected English Ahmadi, Daood Summers. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Even today, I remember the courage, determination, effort, and dedication of the esteemed Daood Summers and pray for the elevation of his ranks. I am certain that he must have presented himself before Allah with a contented heart and become a recipient of Allah’s pleasure. May Allah grant him His nearness and elevate his ranks further through the blessing of reading the Holy Quran, despite his old age. Āmeen!

This incident provides a memorable lesson for both the children and adults of the Jamā‘at!

A lesson in generosity and faith

Our respected English brother, Daood Summers, was a very pious, noble, sincere, and quiet person. I also remember another incident of his virtuous character, which is etched on my mind. Daood was very regular in paying his financial contributions. In his later years, his financial situation was quite weak, but despite this, after pledging allegiance, he remained very consistent in making his contributions.

There came a time when he had some outstanding contributions to pay. Coincidentally, this was around the beginning of the month of Ramadan. The local Jamā‘at would give some money as a gift to less privileged and elderly members on the occasion of ‘Id-ul-Fitr. Summers’s name was on this list. I remember inviting him to my home one day. We had a conversation, and then I gave him an envelope, explaining that it contained some money as a gift for him from the Jamā‘at in honor of Eid. I asked him to accept it.

Daood Summers hesitated to take it. I explained that it was a gift, and a gift should be accepted. Hearing this, he agreed to take it and thanked the Jamā‘at. Then, in the next moment, he asked, “Is all this money mine now, and am I authorized to spend it as I wish?” I replied, “Yes, you are completely authorized; now this money is yours, and you can spend it however you like.” Hearing this, a smile appeared on his face, and the clouds of hesitation lifted.

He immediately took out the envelope he had put in his pocket and opened it. It contained a substantial amount of money. He said, “First, please take out the amount for my Fidya because I could not fast.” Then he added, “Also, take out my Fitrana.” I was deeply moved by this act of faith. He then asked what other categories he could contribute to. I guided him, and my heart was filled with admiration for his generosity and spirit of sacrifice as he allocated the entire remaining amount to various contributions, not keeping a single penny for himself. He kept the empty envelope in his pocket.

Witnessing the spirit of sacrifice from this devoted and selfless English Ahmadi filled me with immense gratitude to Allah Almighty. All praise belongs to God! Allah has blessed the Ahmadiyya Jamā‘at with such dedicated and sincere members, and even today, Al-Hamdu Lillah, there is no shortage of such devout individuals. The example of Daood Summers's sacrifice is one that will forever remain etched in my mind, and surely, it serves as an exemplary model for others to remember and emulate.

Hazrat Khalīfatul-Masīḥ V's prayer

The final point of this account is that, by the grace of Allah, this noble spiritual soul also had the honor that long after his burial in the Brookwood community cemetery, on an occasion when Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) went for the burial of another elder, Mustafa Thabit, during the preparation of the grave, Hazrat Khalīfatul-Masīḥ V inspected the other graves in the cemetery. I remember that during this time, Hazrat Khalīfatul-Masīḥ V asked me where the grave of Daood Summers was. When I pointed it out, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) kindly went near his grave, raised his hands, and led a prayer for his forgiveness. The members present on the occasion also joined.

May Allah bless Daood Summers with a place in Paradise and raise his rank in His closeness. Āmeen!

Remembering My Grandfather—
Dr. Abdul Qadeer Jadran Shaheed

Remembering My Grandfather—Dr. Abdul Qadeer Jadran Shaheed

Sami Fakhra Jadran-Ireland, Lajna Ima'illah, Maryland, USA

From L to R: Dr. Abdul Qadeer Jadran Shaheed and Dr. Abdul Qudoos Jadran Shaheed (Two brothers)

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوا اسۡتَعِيۡنُوۡا بِالصَّبۡرِ وَالصَّلٰوةِ ؕ
اِنَّ اللّٰهَ مَعَ الصّٰبِرِيۡنَ ۔ وَلَا تَقُوۡلُوۡا لِمَنۡ يُّقۡتَلُ
فِىۡ سَبِيۡلِ اللّٰهِ اَمۡوَاتٌ ؕ بَلۡ اَحۡيَآءٌ وَّلٰكِنۡ لَّا
تَشۡعُرُوۡنَ ۔

Translation: O ye who believe! seek help with patience and Prayer; surely, Allah is with the steadfast. And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not. (2[Al-Baqarah]: 154-155)

It was the summer of 1989. My siblings and I were hugging our grandfather, Abdul Qadeer Jadran. He cuddled us and then got us seated in a vehicle en route to Karachi, Pakistan. My mother, Syeda Bilquis Sami Jadran, asked us to shout his name out loud so he could wave Allah Hafiz to us as our vehicle sped away and our grandfather walked quickly in the opposite direction. Despite hearing us repeatedly, he did not turn to look at us. However, when I screamed Abba Ji one last time, he turned for a second before continuing to walk away. My mom [mother] was puzzled because he usually kept us during the summer until the weekend before school started, but this time he was sending us back a week or two earlier than expected.

Two days after we arrived in Karachi, the phone rang. My 13-year-old brother answered, and we learned that our grandfather had been martyred in his clinic that afternoon. It was 2 August 1989. I was only nine years old, so I didn't fully understand the significance of what had happened or why anyone would harm my grandfather.

All I remember is how kind he was to everyone. He provided free medical exams and medicine to the poor who traveled from distant villages to Qazi Ahmad. I often visited him at his clinic and witnessed his kindness firsthand. I recall the town's Pir Sahib showing respect to my grandfather. We remember the Tabligh of my grandfather to the people of the area. He used to have long discussions in the Baithak (men's guest area) of the house. Since my memories of my grandfather span from ages five to nine, I asked my elder brother and sister to share their recollections. They mentioned a room was earmarked for prayers and Tabligh. I remember my grandfather leading Maghrib Namaz daily during our visits, but I didn't realize that the men who stayed after Salat were there to learn about Islam and Ahmadiyyat. It wasn't just casual conversation; it was about Allah, Islam, Prophet Muhammad (may peace and blessings of Allah be on him), and the Promised Messiah (may peace be on him). Since my siblings were older, they got to listen in and remember these events and teachings. The time spent with our grandparents during our summer vacation and ‘Id celebration was memorable. Many people from nearby villages joined the ‘Id prayer led by Dr. Abdul Qadeer. They stayed in our house to listen to the ‘Id sermon given by my grandfather based on the words of Hazrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him).

I have glimpses of memories of him performing Qurbani [sacrificing goat] by him. He would ask us to take care of the goats and feed them, and on ‘Id day, he would slaughter them. My brother and sister said that the grandmother used to cook food with that meat and distribute raw meat to the villagers in packages to take home as they used to come on buses from miles away. I remember that my Aba Ji (as we called our paternal grandfather) wore a white Shalwar Kameez every day and got his new white Shalwar Kameez ready for ‘Id. He would only wear it after new clothes were washed first as it is the Sunnat of our beloved Prophet (may peace and blessings of Allah be on him). He would ask my aunt to make Zarda (a typical Indo-Pak sweet dish made from sugar and rice) for the guests on ‘Id. I also remember him giving us Eidy [money to family members on the occasion of ‘Ids].

I have been told that he was the Sadr of Qazi Ahmad Jamā‘at. On August 2nd, he was working in his clinic, seeing many patients that morning. The last person before the end of the session martyred him in his clinic. My sister, Khalida Samina Jadran, who contributed significantly to this article with her memories, and my brother, Nasir Sami Jadran, shared that my grandfather left home in the afternoon as he usually did. However, he was soon called back by his assistant, who insisted on his immediate return. Despite my grandmother Fatima Bibi’s bad feelings and her wish for him not to leave, he hurried back to his clinic. As a caring doctor, he went to see the patient who needed urgent care, but the assistant left quickly, and that patient was there not to be healed but to harm my grandfather. My grandfather was shot in his clinic on that Wednesday, August 2, 1989, technically by his last patient of that morning session. That day, our lives changed forever. As the news of his demise spread through the city and villages where he did Tabligh and saw patients, everyone mourned the loss of a great doctor. May Allah Ta‘ala elevate his status in Heaven.

I remember taking a train with my family to Rabwah, Pakistan, for his burial. A few years later, his grave was shifted from Shuhuda’s graveyard to Bahishti Maqbara as he was Musi also. We all still miss him very much and request prayers not just us—his grandchildren—but all his progeny can do good in the world by contributing in various ways to the cause of Islam and Ahmadiyyat. May we all have the love of Allah, our beloved Prophet Muhammad (may peace and blessings of Allah be on him), Hazrat Masih Mau‘ūd (may peace be on him), and Khulufa. Āmeen.

I was too young to understand much about the persecution of the Ahmadiyya Jamā‘at and the laws against Ahmadi Muslims imposed by Pakistan’s government at that time. I didn’t know that extremists were sending my grandfather threatening letters, that is why he wanted us to leave a week early that summer. It wasn’t that he didn’t want to spend more time with us; he wanted us to get home safely before anything bad happened. He was thinking of us more than we knew, which shows how much he loved us and probably had a difficult time turning around to wave us Khuda Hafiz that one last time.

Persecution for Ahmadis was so severe in those days in Sind, Pakistan, that within two months of my grandfather’s Shahadat, on September 28, 1989, his elder brother, Dr. Abdul Qudoos was shot in the back as he was returning to his clinic, possibly after visiting a patient in Nawabshah, Sind, Pakistan. Both brothers were members of Khuddam-ul-Ahmadiyya, an auxiliary Jamā‘at and found a lot of opportunities in Tabligh while being medical doctors in their respective cities. Ahmadis were targeted by extremists, but we were too young to understand all that. I remember how happy my siblings and I used to be to see him and his brother each summer in Qazi Ahmad. They were the kindest and most loving souls. Even thirty-five years later, we are still affected by their Shahadat and miss both of them dearly.

Dr. Abdul Qudoos was also buried in Bahishti Maqbara, Rabwah, Pakistan. Both brothers used to visit each other and discuss ways to do more of Jamā‘at’s work or discuss medicine and the latest information on Family Medicine. My grandfather used to visit Karachi, where we lived, to attend medical conferences and to procure medical supplies. On one of those visits, he taught us the importance of reading all four Quls for wisdom and protection, and the prayer to get increased rewards and attain a higher rank in Heaven.

Hazrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) narrated the martyrdom of Abdul Qadeer Jadran and Abdul Qudoos Jadran in one of his Friday Sermons delivered in 1999:

He was born in 1924 to Hazrat Maulawi Rahim Bakhsh (may Allah be pleased with him) of Talwandi Jhanglan and Hazrat Barkat Bibi (may Allah be pleased with her). His father was one of the 313 companions of the Promised Messiah (may peace be on him). He passed a course in medicine from the University of Punjab (Lahore, Pakistan) and served in the dispensary of Nasirabad Estate for some time as a Waqf-e-Zindagi (a devotee for life). After this, he was elected president of the Jamā‘at of his elder brother Abdul Quddus Shaheed of Jamā‘at Qazi Ahmad

[Nawab Shah, Sind, Pakistan].

In 1984, when the situation worsened, he received threatening letters several times that they would kill him, but he did not care about these threats, but instead prayed for martyrdom in Tahajjud prayer. One day a man posing as a patient came to the shop and fired several times and Dr. Abdul Qadeer got the status of martyrdom at the same time. Dr. Qadeer brought two shrouds from Mecca washed with Zamzam water and desired to be buried in them. In principle, the martyr is not given a shroud, he is buried in the same blood-stained clothes in which he is martyred, but Dr. Qadeer wanted to be given a shroud of Mecca. Allah made the reason for this because the police took possession of the clothes in which he was martyred and did not return them despite insistence. As a result, he was buried in the same shroud of Mecca washed in Zamzam water that he had brought with him.

Dr. Abdul Qadeer Jadran Shaheed is survived by his widow Ghulam Fatima Bibi, four sons, and a daughter. Muhammad Abdul Sami Jadran is married and employed in the United States. Abdul Haleem Jadran works as the Assistant Chief in the Ministry of Finance in Islamabad (Pakistan) and is married. Abdul Rafique Jadran M.Sc. worked as a dedicated person in West Africa for thirteen years under the Nusrat Jahan Scheme, now living in Canada. Amatullah Khanum is married and lives in Nawabshah. Dr. Abdul Momin Jadran is married, he dedicated himself under the Nusrat Jahan Scheme from 1993 to 1996 and now he is studying in Ireland and his wife Tahira Momin and children are living here in London.

The death of the influential landlord of Nawabshah district, who was a disciple of Pir Bairwala and on whose behest most Ahmadi doctors of the area were martyred, his death bears a mark of lesson in itself. His young son shot his father while sleeping at night after mutual consultation with the family members. He woke up a little after being shot, his wife and children thought that he was not shot and that if survived, would not leave us alive. So, his wife, daughters, and son started strangling him together and did not leave until they were sure of his death. (Friday Sermon of Hazrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him, 9 July 1999, Khutbat-e-Tahir on Shuhada, pp. 199-200, published under Khilafat Ahmadiyya Centennial Jubilee, 1908-2008)

I want to update you that my uncle Momin is a doctor and lives with his family in London and works as a volunteer under the current Khalifa. He visited the USA with Hazrat Khalīfatul-Masīḥ's entourage as one of the physicians.

When Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) visited the US in 2022, my children Mikhail Douglas Ireland, Calista Fatima Ireland, and Vincent Connor Ireland, and I (Sami Fakhra) had the honor of meeting him in person. The first question Hazrat Khalīfatul-Masīḥ V asked me was "Are you a granddaughter of Dr. Abdul Qadeer Shaheed?"

My dear father Mohammad Abdul Sami Jadran Mahroom, passed away on September 28th, 2016, in Virginia, after suffering from a stroke and living in rehab for nine years.

I wanted to share my grandfather's message about the importance of religious teaching to our next generation, the four Quls (Surah Kafirun, Surah Ikhlas, Surah Falaq, and Surah Nas), and their significance, as each Qul has important components. Additionally, I'm sharing the translation of the Du'a mentioned by him for earning elevating status in heaven., which I found on alislam.org from the prayer [Du'a] book:

لَا إِلٰهَ إِلَّا اللّٰه وَحْدَه لَا شَرِيكَ لَه لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ۔

Translation: There is none worthy of worship except Allah. He is One and has no partner. His is the Sovereignty and all praise belongs to Him, and He has authority over everything.

My loving sister asked me to share what our grandfather used to say in Urdu:

ہمیشہ دینے والا ہاتھ بنو نہ کہ لینے والا ہاتھ

"Always be the hand that gives and not the hand that takes." He never wanted us to spread our hands to ask for help, but he would physically show us the hand of a giver.

May Almighty Allah protect all Ahmadis worldwide and increase us in our righteousness. May Allah elevate his status in heaven (Āmeen). As Khalīfatul-Masīḥ V (may Allah be his Helper) is asking us to keep Ahmadis in our prayers as conditions are again getting worse, please remember all those who have been martyred and their families. Hazrat Khalīfatul-Masīḥ V (aba) also reminds us to pray for the families of Shuhuda, to continue doing good work as they did. So, please pray for all of us to maintain that connection and contribute as the Shuhuda did.

Favorite couplet I found in Al-Hakam, and it truly shares my sentiments, so I like to share as I end this article:

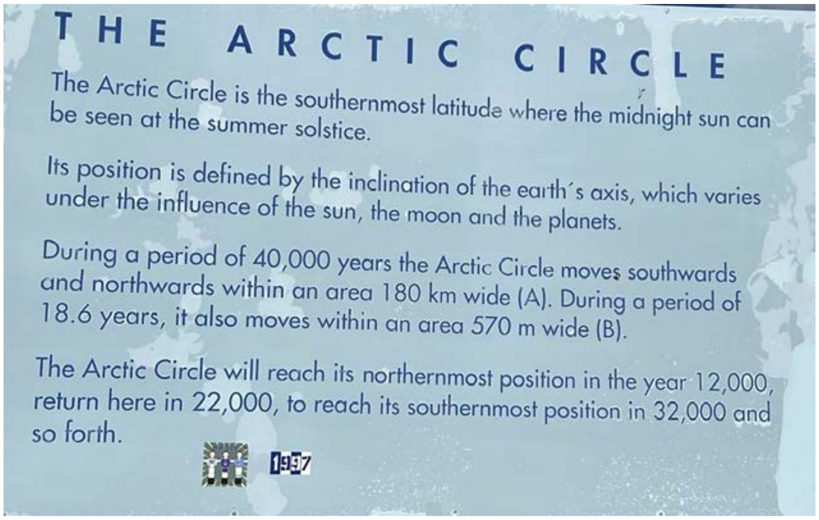
جے میں ویکھاں عملاں ولّے، کجھ نئیں میرے پلّے
جے ویکھاں تیری رحمت وَلّے، بَلّے بَلّے بَلّے

"A glance at my deeds brings me back nothing, but when I look at Your mercy, all I see is favors and blessings."

A Historical Visit to the Arctic Circle in Sweden

Where midnight Sun was shining like midday

Engr. Mahmud Mujib Asghar, Sweden



THE ARCTIC CIRCLE

The Arctic Circle is the southernmost latitude where the midnight sun can be seen at the summer solstice.

Its position is defined by the inclination of the earth´s axis, which varies under the influence of the sun, the moon and the planets.

During a period of 40,000 years the Arctic Circle moves southwards and northwards within an area 180 km wide (A). During a period of 18.6 years, it also moves within an area 570 m wide (B).

The Arctic Circle will reach its northernmost position in the year 12,000, return here in 22,000, to reach its southernmost position in 32,000 and so forth.

1997

POLCIRKELN
Napapiiri
Arctic Circle
Cercle Polaire
Polarkreis

Allah says in The Holy Qur'an:

وَالشَّمۡسِ وَضُحٰهَا۔ وَالۡقَمَرِ اِذَا تَلٰهَا ۔
وَالنَّهَارِ اِذَا جَلّٰهَا۔ وَالَّيۡلِ اِذَا يَغۡشٰهَا۔

Translation: By the sun and its growing brightness,

And by the moon when it follows it (the sun),

And by the day when it reveals its glory,

And by the night when it draws a veil over it. (91[Ash-Shams]:2-5)

Surah Ash-Shams opens with a series of solemn oaths sworn on various astronomical phenomena, the first of which gives the surah its name, that is, the sun when it radiates.

هُوَ الَّذِىۡ جَعَلَ الشَّمۡسَ ضِيَآءً وَّالۡقَمَرَ نُوۡرًا

He is Who made the Sun radiate a brilliant light and the moon reflect a luster. (10[Yūnus]: 6)

By the grace of Allah, I had the opportunity to travel with some of my family members from Stockholm to the northern part of Sweden in the Arctic Circle where we observed the Sun remains above the horizon 24 hours a day in June & July and does not set.

About the Arctic Circle and Midnight Sun

The Arctic Circle is roughly 16,000 km (9,900 mi) in circumference. The area north of the Circle is about 20,000,000 km² (7,700,000 square miles), covering roughly four percent of Earth's surface. The Arctic Circle passes through the Arctic Ocean, the Scandinavian Peninsula, North Asia, Northern America, and Greenland. The land within the Arctic Circle is divided among eight countries: Norway, Sweden, Finland, Russia, the United States (Alaska), Canada (Yukon, Northwest Territories, and Nunavut), Denmark (Greenland), and Iceland (where it passes through the small offshore island of Grímsey). The earth's axial tilt fluctuates within two degrees over forty thousand years. This fluctuation is present because of tidal forces resulting from the orbit of the moon. As a result, the Arctic Circle is slowly drifting northwards at about 49 ft. (15 m) every year.

The Arctic Circle is the southernmost latitude in the Northern Hemisphere at which the center of the sun can remain continuously above or below the horizon for twenty-four hours. As a result, the center of the sun is visible at local midnight at least once each year at any location within the Arctic Circle.

The most famous and popular Arctic destinations in the Scandinavian Peninsula are Kiruna (Sweden), Tromso (Norway), and Rovaniemi (Finland).

Jokkmokk and Kiruna

While traveling towards the Arctic Circle in Sweden, we first stopped at Jokkmokk which is the historical landmark Arctic Circle. It lies in Norrbotten County, Province of Lapland, Sweden. The Arctic Circle has been sketched and described at this place (see photo attached) Jokkmokk is approximately one thousand kilometers from Stockholm.

Our next destination was Kiruna which is further away to the north by

215 km from Jokkmokk. Kiruna is located in the Swedish Lapland. Kiruna is the northernmost city in Sweden. A natural phenomenon, the Midnight Sun, occurs in June-July when the sun remains visible all night.

It was midnight on 9 July 2024 when we were in Kiruna and we observed that the sun was shining bright as at midday at other places. The Arctic is indeed the Land of the Midnight Sun.

The Promised Messiah (may peace be on him) said in the following couplets:

ہے عجب جلوہ تیری قدرت کا پیارے ہر طرف
جس طرف دیکھیں وہی رہ ہے ترے دیدار کا
چشمۂ خورشید میں موجیں تری مشہود ہیں
ہر ستارے میں تماشہ ہے تری چمکار کا

What show of Thy splendor is all around, My Dear,

Wherever we look, that way leads to Thy View!

Thy grandeur is witnessed in the light of the sun

Thy dazzle is displayed in every star.

(Precious Pearls, the English translation of Durr-e-Sameen by Waheed Ahmad, p. 26)

It is interesting to note that at the poles, the sun only rises and falls once a year. This one sunrise and sunset are known as the summer and winter equinox.

During the polar spring, the sun rises and continues to do so until it reaches its peak in summer.

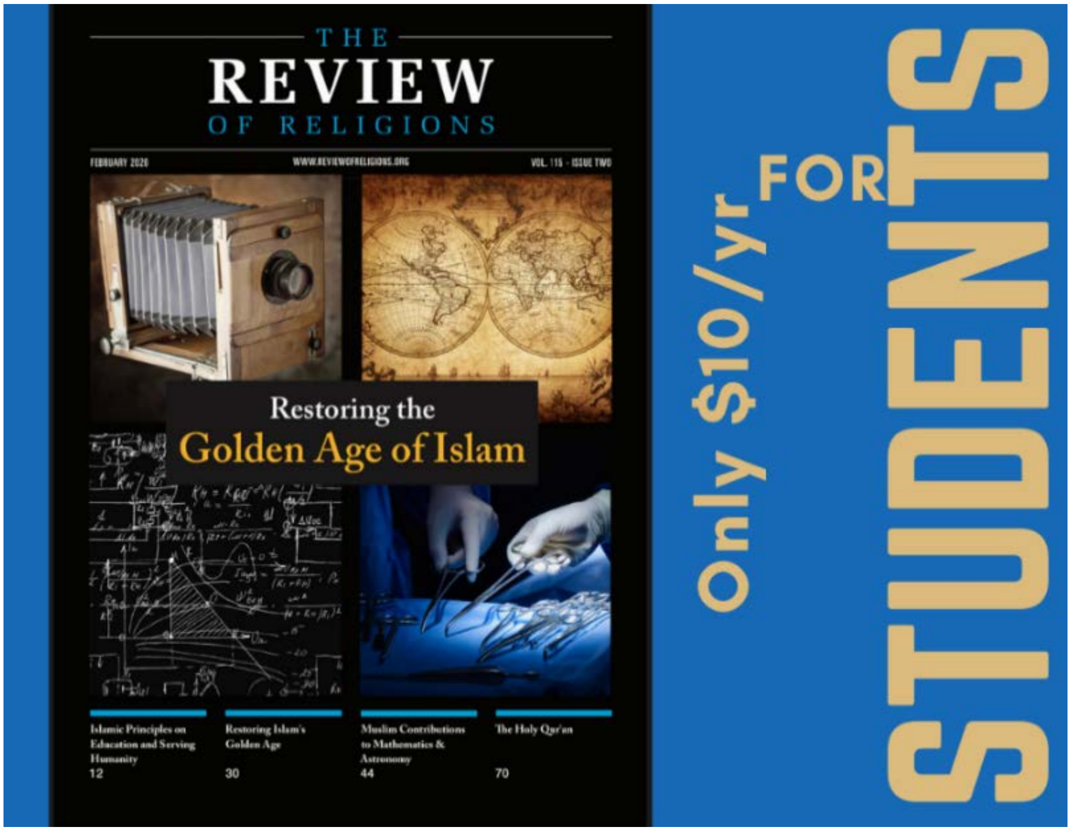
In the regions of the Arctic and Antarctica (North Pole and South Pole), the Midnight Sun, also known as Polar Day, Is a natural phenomenon.

During the polar summer, the sun stays above the horizon twenty-four hours a day, meaning there is no sunrise or sunset, just constant daylight. This unique phenomenon is caused by the seasonal tilt of the earth towards the sun during Arctic or Antarctic summer.

Allah Almighty expounds in the Holy Qur'an:

اِنَّ فِیۡ خَلۡقِ السَّمٰوٰتِ وَالۡاَرۡضِ وَاخۡتِلَافِ
الَّیۡلِ وَالنَّهَارِ لَاٰیٰتٍ لِّاُولِی الۡاَلۡبَابِ۔ الَّذِیۡنَ
یَذۡکُرُوۡنَ اللّٰهَ قِیٰمًا وَّقُعُوۡدًا وَّعَلٰی جُنُوۡبِهِمۡ
وَیَتَفَکَّرُوۡنَ فِیۡ خَلۡقِ السَّمٰوٰتِ وَالۡاَرۡضِ ۚ رَبَّنَا
مَا خَلَقۡتَ هٰذَا بَاطِلًا ۚ سُبۡحٰنَکَ فَقِنَا عَذَابَ
النَّارِ

In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding; Those who remember Allah while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth: "Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire. (3 [Aal-e-'Imrān]: 191,192)



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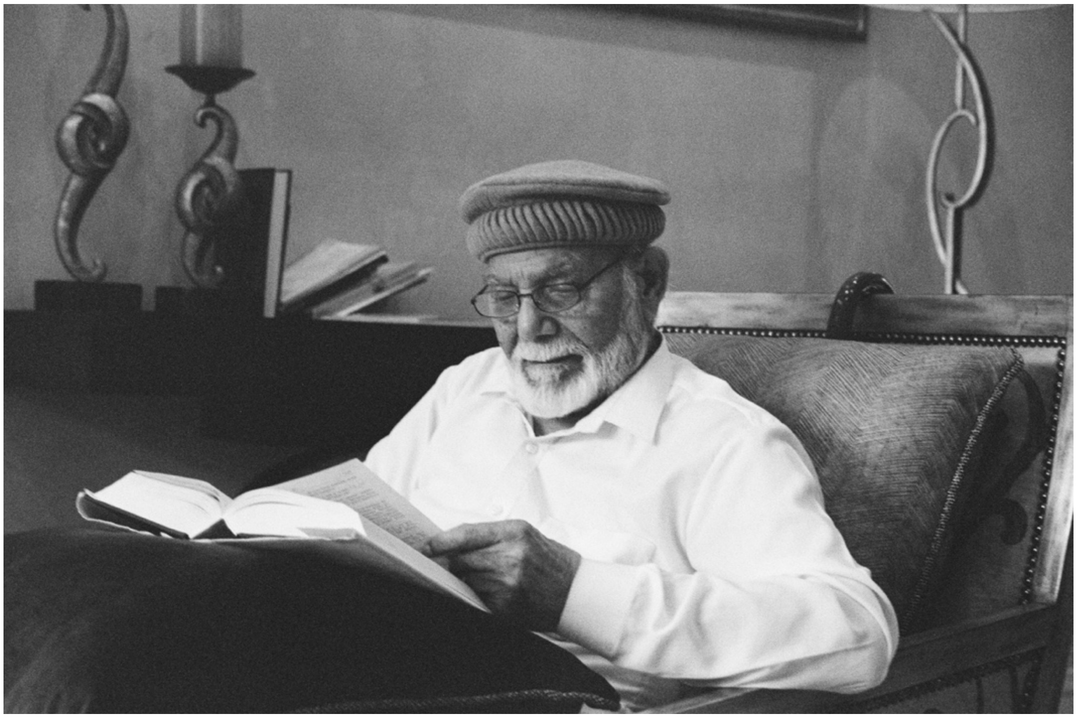
An Interview of Noorul Haq Khan with MTA

Interviewer:
Ghaalib Khan, Head MTA International USA Studio

Transcribed by Sophia Anwar, Dallas, TX and
Ibrahim Ahmad Ijaz, Houston, TX



[In preparation for the Ahmadiyya Muslim Community USA's Centennial in 2020, Ghaalib Khan—serving as Head of MTA International USA Studios, visited a few cities and the US Jamā'ats across the country to record firsthand historical accounts from the elders. On 27 January 2020, he visited Columbus, Ohio to record an interview with pioneering Columbus Jamā'at member, Noorul Haq Khan. The interview was about 41 minutes in duration and can be seen at the following link:

https://www.youtube.com/watch?v=yD1-qlTQPqE&t=83s&pp=ygUKbm9vcnVsIGhhcQ%3D%3D

The interview was transcribed by his granddaughter Mrs. Sophia Anwar of Dallas, TX, and his grandson Mr. Ibrahim Ahmad Ijaz of Houston, TX]

Synopsis

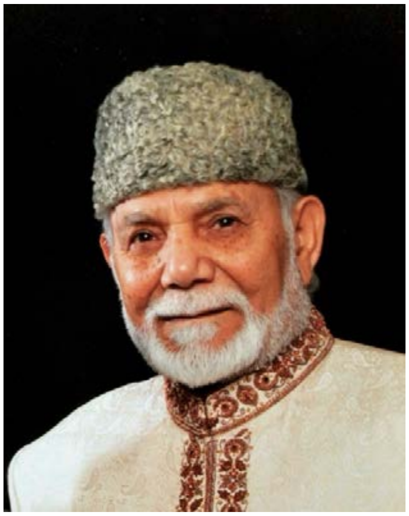
Noorul Haq Khan was born in Theh Ghulam Nabi, District Gurdaspur in 1925. The interview footage has not yet been telecasted on MTA. Noorul Haq Khan grew up in Qadian, where he spent time with many companions of the Promised Messiah (may peace be on him). The core of the conversation is his firsthand memories of Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him), the first Missionary to the U.S., as well as memories of various pioneering American Ahmadi Muslims. In 1987, he migrated to Columbus, Ohio, where he served as the first President of the Columbus Jamā'at. (The Ahmadiyya Gazette, USA, vol. 73, Nos. 10-12, vol. 74, Nos. 1-9, Oct. 2021-Sept. 2022, p. 263) He passed away at the age of 95 on 13 January 2021 in Columbus surrounded by his family and was laid to rest at the Baitun Nasir Mosque Cemetery in Columbus.

Interview

Please provide your introduction

My name is Noorul Haq Khan. I was born in a small village, Theh Ghulam Nabi, in 1925. This village is six miles west of Qadian, and it was from this village that Hazrat Hafiz Hamid 'Ali (may Allah be pleased with him), who was a devout servant of the Promised Messiah (peace be on him), was from. When the Promised

Messiah went to Hoshiarpur [India] in 1886, where he spent forty days in seclusion for prayer, he [Hazrat Hafiz Hamid Ali] also accompanied him. He was from among our relatives.



When I was around three years old, I immigrated with my parents to East Africa, to Tanzania. Then, when I turned 10 years old, my parents sent me to Qadian for my educational training, so that, along with worldly knowledge, I would also receive religious knowledge. It was here that I had the opportunity to meet with many companions of the Promised Messiah (peace be on him) to offer salat behind pious people and study the Holy Quran, and Ahadith. In this way, I lived in a religious environment of Qadian.

Ghaalib Khan, Head MTA International USA Studio preparing for the interview of Noorul Haq Khan

In 1945, after completing my matric studies, I was enrolled in the Lyallpur Agricultural College [now University of Agriculture, Faisalabad] where I graduated and acquired my B.Sc. in the year 1950. Then, I worked in Horticultural Research in Quetta for 6-7 years. From there I moved to Africa and had the opportunity to work as an education officer in Tanzania for seventeen years and then in Zambia for thirteen years.

Then, in 1987, my wife, kids, and I immigrated to the US. When I came here, to Columbus, Ohio, we resided with my second eldest son, Naeemul Haq Khan, who had been living here previously for three years. During this time, I was not aware of any Ahmadi Muslims living in Columbus. One day, Muzaffar Ahmad Zafr, Nai'b Amīr of the Ahmadiyya Muslim Community, USA at the time informed me that there was another Ahmadi, Brother Naseer Waseem. After getting in contact with him, he and I used to pray Jumu‘ah together at my son's home. After a few months, I found out about another gentleman who was a former acquaintance from Quetta, who was working in Columbus but residing in Dayton. We began congregating together for salat, Jumu‘ah prayers, and ‘Id prayers and began collecting and sending Chanda donations to Washington, DC. At that time, Sheikh Mubarak Ahmad was the Amīr Jamā‘at and the Missionary In-Charge, he instructed that we should form a Jamā‘at and he sent receipt books to me to collect Chandajat, so that we could start functioning as a local chapter of the Jamā‘at.

After that, we had many Ahmadi families from Canada, Pakistan, and other states who came and stayed for a few years and departed, while others stayed. Our Jamā‘at continued to grow. Then, the location in which we used to pray salat became inadequate, so we acquired space in a community center, began gathering for prayers, and held meetings there. Additional families moved into the area, and our Jamā‘at once again grew more. In place of the space in the community center, we rented a house in which we started holding congregational prayers, meetings, and Jalsas. When we grew more, we worried that the space we had was becoming too small. So, we began looking for a church building. There were many churches on sale. By Allah's grace, we found quite a large church that included two to three meeting rooms, and a complete sound system, which we acquired for $275,000. It also had about six acres of land. We later built a mosque on that land because the church was not facing in the direction of the Qibla. Through Allah's grace, the mosque is very beautiful, and our congregation is now close to 180 followers, Al-Hamdu Lillah [all praise belongs to Allah]. God bestowed many advancements. There are doctors here, and the kids are also becoming doctors. Missionaries regularly come here for general meetings. Regional meetings were also held. The atmosphere is always lively. Food is also provided, whether there is a meeting or Jalsa. On the occasion of ‘Id, you can meet and greet with everyone and sit and talk, get the opportunity to hear about God and God’s Messenger.

Please tell us a little regarding Sheikh Mubarak Ahmad and Mufti Muhammad Sadiq

Yes, [regarding] Sheikh Mubarak Ahmad, in 1934, he came to Tabora Tanganyika as a missionary. At that time, Hazrat Khalīfatul-Masīḥ II (may Allah be pleased with him) [the second successor of the Messiah] announced a scheme called Tahrik Jadid. He presented nineteen demands of Tahrik Jadid to the Jamā‘at. One of those demands was for parents to send their children to Qadian so that they may attain religious knowledge. For this reason, at the end of 1935, my father sent me to Qadian in the care of Qari Mohammed Yasin. He was a very pious and well-mannered employee there and a resident of Jalandhar. He sent me with him to study in Qadian. From Bombay, India we went to Jalandhar and from there to Qadian, where I was enrolled, and in 1945, I completed my matric studies in Qadian.

And the rest I have mentioned earlier. When I came to America in 1987, now I mention that as well.

Sheikh Mubarak Ahmad’s father was in Qadian. He was the Mukhtar-e-Aam [attorney general] of Hazrat Khalīfatul-Masīḥ II and Sheikh Mubarak Ahmad’s brother, Bashir, was my class fellow. He is alive and well. And so, I have known and had a relationship with Sheikh Mubarak Ahmad since 1934. When he later moved to America and was retired and even up until his passing, we used to meet, and I used to ask him for advice. He was incredibly pious. May Allah forgive him and raise his status in Jannah. This is about Sheikh Mubarak Ahmad.

Please tell us a little regarding Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him)

Regarding Mufti Muhammad Sadiq, he was a resident of Bhera. Bhera is in Sargodha. It is there that Hazrat Khalīfatul-Masīḥ I (may Allah be pleased with him) was born and lived. They were very well acquainted. After completing high school, Hazrat Mufti Sadiq started working as a clerk for the Accountant General of the Government of Punjab in Lahore. During that time, the Promised Messiah (peace be on him) had given the declaration of being Imam Mahdi and Promised Messiah. He [Mufti Sadiq] became affiliated with the Promised Messiah. He later left his work and moved to Qadian and took care of various activities for the Promised Messiah. He published a newspaper called Badr. He resided in Qadian and functioned, for all intents and purposes, as the Promised Messiah’s private secretary. When I was studying in high school in Qadian, I had the fortune of meeting with, greeting, and conversing with Hazrat Mufti Muhammad Sadiq multiple times.

Hazrat Mufti Sadiq also came to our school. In the summertime, when all the students would gather and hold Jalsa, he would attend and communicate advice to us and stories regarding his time with the Promised Messiah.

He [Mufti Sadiq] related, “Once, I was preparing to take my BA. Examination and the Promised Messiah came to know that I was studying to pass my B.A. exam. He asked, “Why are you doing this?” Mufti Sadiq replied, “So that I might obtain a graduation degree.” The Promised Messiah said, “Leave it, degrees will come on their own!” And as it so happened, when Hazrat Mufti Muhammad Sadiq came to London, Paris, and America, he obtained many doctorate degrees. [His academic suffixes] would appear on two lines.

Once, he came to our school and we had put up on a skit. He also presented a lecture afterward in which he said that he had a few photos that if asked he would share. After that, I went to his home where he gave me a photo of him and his son; Muhammad Manzur was his name. During the riots and disturbances of the Indo-Pak partition, that photo was lost.

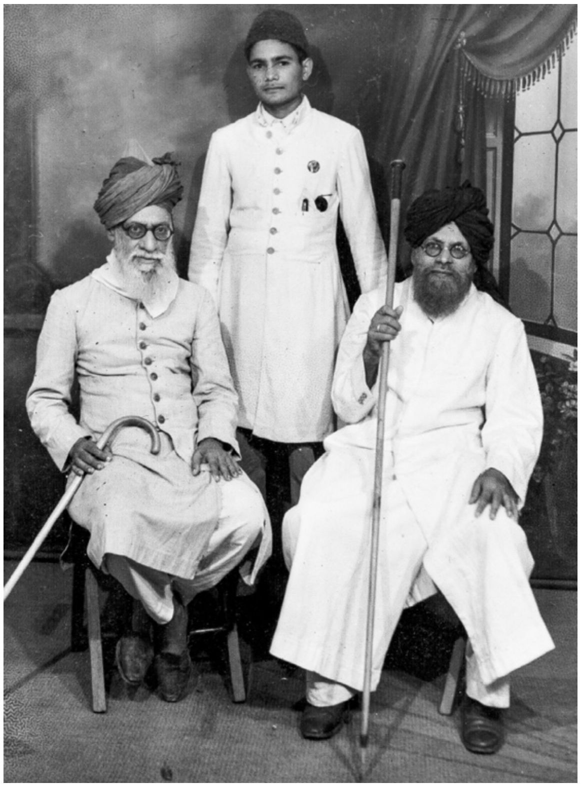
During the occasion of the Qadian Jalsa Salana, there was a lecture by Hazrat Mufti Sadiq on the topic of Zikr-e-Habib [memories of my beloved]. He also published a book titled, Zikr-e-Habib, regarding his memories of the Promised Messiah (peace be on him), it is a lengthy book, some 500 pages.

He used to always narrate a few instances with the Promised Messiah (peace be on him). One of those instances was when he said, “I was visiting Qadian and had to travel back to Lahore. The people working at the Langar Khana [community kitchen] handed me some roti, or bread without covering or putting it in something. When the Promised Messiah saw this, he immediately ripped some cloth from his turban and wrapped the pieces of roti in it, and handed it to me.”

I mentioned that he used to give lectures on Zikr-e-Habib during Jalsa Salana. When Hazrat Khalīfatul-Masīḥ II gave the proclamation that he was the Promised Reformer and traveled from Lahore to Qadian, he revealed during his Friday sermon that he had a lengthy dream in which it was revealed to him that he was the Promised Reformer. [I witnessed that] while Hazrat Khalīfatul-Masīḥ II was giving the Friday sermon, he spoke on the prophecy made by the Promised Messiah (peace be on him) that the Promised Reformer would be the one to turn three into four, he [Hazrat Khalīfatul-Masīḥ II] was explaining how he was the one to turn three into four. At that time, during the sermon, Hazrat Mufti Sadiq stood up in the corner, a mere 30-40 feet away, and said, “Hazoor, Aamanna Wa Sadaqna, meaning, We believe and verify that you are the Promised Reformer, and we are in agreement with it.” Hazrat Khalīfatul-Masīḥ II stated that in his dream, he saw Mufti Sadiq and he was saying something in a booming voice. And just like the dream, it occurred.

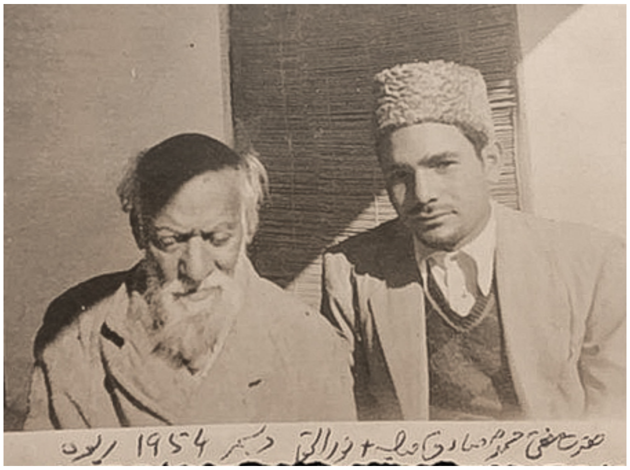
One time, I was walking past Mubarak Mosque, the mosque in Qadian that was the Promised Messiah's mosque, through an alley, and Mufti Sadiq was sitting in a shop that belonged to one of my relatives. I walked by and there was a tea shop nearby. They also sold Kahwa [green tea]. I walked by and Mufti Sadiq called me over and presented Kahwa to me in a small cup, that I should also have a drink.

In 1947, Hazrat Mufti Muhammad Sadiq used to visit the house of Hazrat Maulawi Abdul Rahim Nayyar, who was the very first missionary in West Africa, to translate his book, Zikr-e-Habib into English. In those days, I used to live in a section of Maulawi Nayyar's house. One day, I requested, "Would you both please come with me to a photographer's shop nearby, I would like to have my photo taken with you." As a result, Hazrat Mufti Muhammad Sadiq and Hazrat Abdul Rahim Nayyar both came with me to the photographer's studio and I had my picture taken with them. This is that photo, which I still have with me. It is memorable.



From L to R: Hazrat Mufti Muhammad Sadiq, Noorul Haq Khan (22 years old), and Hazrat Abdul Rahim Nayyar [Mehta Studios, Qadian, India, July 1947]

One time, Hazrat Mufti Sadiq wrote a letter to my father saying that he wanted lion's fat. My father filled a bottle with lion's fat and sent it to him and as such we had the opportunity to be of service to him.


حضرت مفتی محمد صادق صاحب + نورالحق دسمبر 1954 ربوہ

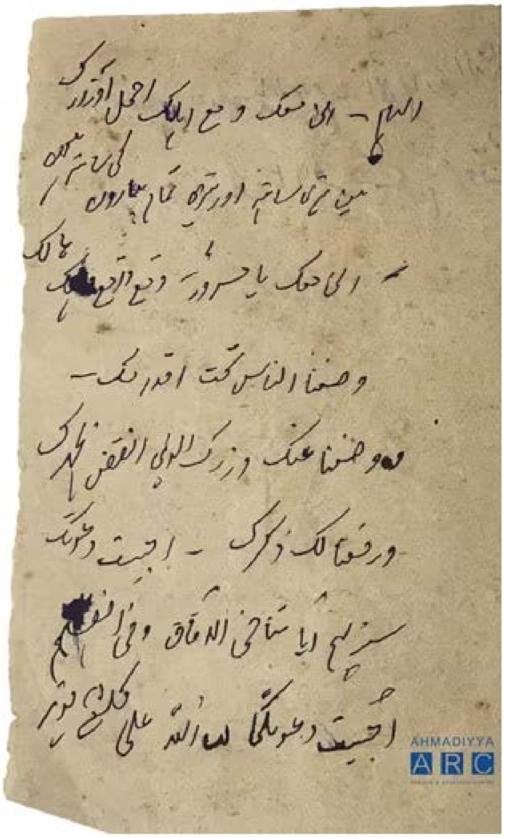
Hazrat Mufti Muhammad Sadiq with Noorul Haq in Rabwah in December 1954.

My last meeting with Mufti Muhammad Sadiq was in 1954 after Jalsa Salana. My younger brother and I, who came from Africa, and I went to Mufti Sadiq's house. By that time, he was bedridden. There was a cot on the patio that Mufti Sadiq was sitting on and there was a mosquito net so that the mosquitos would not irritate him. We both went, said Salam, chatted a bit, asked for prayers, and left after saying Salam. That was our last meeting with Hazrat Mufti Muhammad Sadiq. May Allah grant him a lofty place in paradise. [Mufti Sadiq died on 13 January 1957]

He was of medium height and medium build. He was neither very tall nor very short nor very fat. He was of very good build. His complexion was also very fair. He spoke very slowly. He used to also tell anecdotes in his lectures.

When the partition of Indo-Pak occurred, the people of Qadian and from neighboring areas around Qadian, gathered and took refuge in the center of Qadian. There was a grave danger and threat from the Hindus and Sikhs. At that time, I went to Hazrat Mufti Muhammad Sadiq's home. Hazrat Mufti Sadiq and his entire family had migrated and already came to Pakistan. When I arrived at Mufti Sadiq's home, I saw that many old papers and files were burning on the floor. Someone had gathered Hazrat Mufti Sadiq's papers and were setting fire to them. When I reached the top floor, there was a very large trunk, which was also open. I looked and saw that there were many handwritten notes by the Promised Messiah (peace be on him) and Mufti Sadiq and there were many documents that were tied together in a bundle. I was able to salvage that. The rest of them, Hazrat Maulawi Ali, who was Amīr Jamā'at Lahore, and other elders' letters, I was not able to salvage. About two years ago, I sent those documents to the Jamā'at in London to be archived.

Were there any important papers included?



There were many important papers included. The Promised Messiah's writing, and the Promised Messiah's revelation from God, "Inni ma'aka ya Masroor (Surely, I am with you, O Masroor)," that writing was also included. They were all sent to London to [Abdul] Basit Shahid's, son Asif Basit so that they should remain protected.

Hazrat Mufti Muhammad Sadiq used to keep a diary, which I found in his house. There were notes about preaching to so-and-so. He remained a missionary there for quite some time, previously in London. When he was in Qadian, he had become quite old. He was not able to go out and preach. He was mainly homebound.

Can you speak about Mufti Muhammad Sadiq and how he fared in the United States?

Hazrat Khalīfatul-Masīḥ II (may Allah be pleased with him) sent Hazrat Mufti Muhammad Sadiq to the United States in 1920 as a missionary. When he reached Philadelphia by ship, he was stopped and not allowed to disembark. He was held in custody. Many others had also been stopped. Mufti Sadiq began preaching to them. During his time in custody, he converted many people to Islam. And that is how he started. When he entered America, he created headquarters in Chicago. There by the Grace of God, he started the Moslim Sunrise newspaper and continued to preach and even built a mosque. As a successful missionary, he went back.

Did he speak to or give a lecture regarding his time in America when he was in Qadian?

Once he said that when he went as a missionary, he stayed at someone's house as a guest. She was a Christian lady. Mufti Sadiq told her, "I don't eat pork, so don't bring any pork for me." She agreed. Later, when she was cooking the meat, Mufti Sadiq went into the kitchen and said don't make any pork for me. She said, "No, don't worry. It is a goat meat and pork mix. Once I have finished cooking it, I will separate the pork and then you can eat the goat meat from it." He used to tell this story.

Tell us a little bit about when the Khulufa visited America.

During my time in America, Hazrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) and Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) visited. They gave speeches during Jalsas, held meetings, and led prayers.

Hazrat Khalīfatul-Masīḥ IV came twice and Hazrat Khalīfatul-Masīḥ V came perhaps once. When Hazrat Khalīfatul-Masīḥ V visited, he also visited various Jamā'ats throughout America. There was one Jalsa, perhaps in New York or Philadelphia, and one in Michigan, where Hazrat Khalīfatul-Masīḥ IV attended. God sent two Khalifas to America.

You and the Hazrat Khalīfatul-Masīḥ IV were classmates back in Qadian. Did you have any conversation or meeting with him when he visited America as a Khalifa?

When I used to study in Qadian, Mirza Tahir Ahmad [Hazrat Khalīfatul-Masīḥ IV] was one class year ahead of me. He used to attend my school. He used to come and go with Mirza Anwar, who was his half-brother. I have known him since my childhood. When he became Khalifa, I had a Mulaqat in London for the first time, and I told him that I was a class fellow of his brother, Anwar, in the Agricultural College. He became happy. We took a photo with him. And I have one with Hazrat Khalīfatul-Masīḥ V as well.

I also have a photo with Hazrat Khalīfatul-Masīḥ II, that I have here. I am pressing his body. I was fortunate to massage [pressing the body with both hands] Hazrat Khalīfatul-Masīḥ II three or four times for an hour at a time.

When I used to live in boarding houses, on the last Thursday of every month, Thursday, we all used to go to a canal two miles from Qadian, a big canal. In the summers we would go swimming in that canal. The water in the canal was very cold. One time, Hazrat Khalīfatul-Masīḥ II also came to swim. So, we all swam together in the canal. When Hazrat Khalīfatul-Masīḥ II would come out of the water, the Khuddam would immediately wrap a white shawl around him. And that is a time when we, Hazrat Khalīfatul-Masīḥ II and I, swam together.

Noorul Haq Khan with Khalīfatul-Masīḥ IV (above) and Khalīfatul-Masīḥ V (below)

Through meetings with Hazrat Khalīfatul-Masīḥ II and listening to his Dars, sermons, and lectures, I had the opportunity to gain blessings from him for quite some time.

Hazrat Khalīfatul-Masīḥ III (may Allah shower His mercy on him) was the headmaster of my high school. And then after he became the college principal, he became Hazrat Khalīfatul-Masīḥ III.

I also had the opportunity to talk with Hazrat Ummul-Mu'mineen (may Allah be pleased with her) [Hazrat Nusrat Jahan Begum, the wife of the Promised Messiah (peace be on him)]. In the same way, Hazrat Mirza Sharif Ahmad (may Allah be pleased with him) [son of the Promised Messiah (peace be on him)] and I met many times. There was a swimming tank in Qadian, which Hazrat Mirza Sharif Ahmad had built. We used to go swimming there. Hazrat Mirza Sharif Ahmad, the Promised Messiah's third son, had also come for swimming once. I was a back-stroke swimmer, and Hazrat Mirza Sharif Ahmad was swimming facing away from me, so our backs bumped against each other. So, I felt that my body had touched this blessed body, Al-Hamdu Lillah. These are some memories from Qadian.

Do you have any early memories of the Jamā'at in America? Or the early members of the Jamā'at in America?

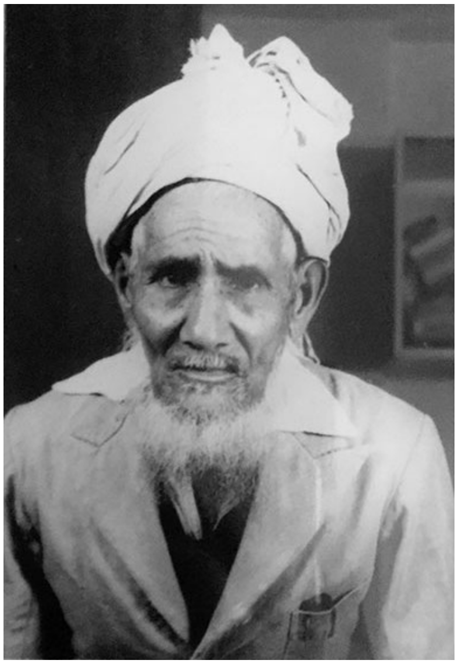
In America, there were many Ahmadis who had been residing here for many years. Such as Abdur Rahman, who had come. There were many others as well.

حضرت مصلح موعود اور خاکسار نورالحق 1942 کوئٹہ

When Hazrat Mufti Muhammad Sadiq came, many African Americans joined the Jamā'at. And when Hazrat Mufti Muhammad Sadiq returned then Sufi Mutiur Rahman Bengali took over as the missionary. Mutiur Rahman's sons and his nephews studied in the boarding school with me in Qadian for religious education. Hazrat Mutiur Rahman was a missionary for quite some time and then he went back. After that, Hazrat Muslih Mau'ūd (may Allah be pleased with him) [Khalīfatul-Masīḥ II] sent Khalil Ahmad Nasir, an extremely pious and lively young man, to America. There were two or three additional missionaries, too. One was, Abdul Qadir, and one was, Ehsaan [Shukar] Ilahi, who also stayed here as a missionary. And so there continued to be a missionary coming and going. And now, thanks to the grace of God, there have been many who have come as missionaries. There has been a lot of Tabligh [propagation], and the Jamā'at has grown. A lot of work is being done. May God continue these blessings.

Please tell us about the first Jalsa in Qadian, which your father attended.

My father [Hazrat Mubarak 'Ali Sultan Bakhsh] used to tell us, "I witnessed the very first Jalsa in Qadian, that occurred during the time of the Promised Messiah (peace be on him)." Probably he would have been 12 or 13 years old when he attended the first Jalsa Salana in Qadian. However, after some time, Ā'īna-e-Kamālāt-e-Islam, a book by the Promised Messiah (peace be on him) was published and it mentioned all those who attended the very first Jalsa Salana, including my paternal grandfather. So, it happened that my father went with his father, my paternal grandfather [Miyan Sultan Bakhsh], to attend the Jalsa Salana in 1892. [He is listed at No. 141 in Ā'īna-e-Kamālāt-e-Islam, p. 622, Islam International Publications UK (2021)]



Hazrat Mubarak ʻAli Sultan Bakhsh of Isaka (1880-1961), a companion of the Promised Messiah and father of Noorul Haq in 1956 in Tanzania

What differences have you noticed between the first American Jalsa you attended and those of late?

When I came to America, the first Jalsa that I attended was in 1989. At the time, Sheikh Mubarak Ahmad was the Amīr of the Jamā'at. He also read the Nikkah of my daughter, Sabiha, there. After that, I attended many Jalsas, different ones in Washington, New York, Long Island, Philadelphia, and Michigan continued to occur, and I continued to attend all of them. By the Grace of God, the attendance of Jalsa continued to increase every year.

In the beginning, during the beginning of Jalsa [Salana USA], the food was catered by the hotel, which was very expensive. When Hazrat Khalīfatul-Masīḥ IV came and saw that the hotel-catered food was being served to the Jalsa attendees, he said that no, only make one dish and bread [roti], and leave the other items, you should not be spending money this way. From then on, the food at the Langar Khana has been prepared by those instructions and is served to the Jalsa attendees.

How has Jalsa changed from the previous Jalsas that you have attended, the views, the benefits?

There are many types of scenes at Jalsa. At Jalsa, you are reunited with old friends, have the opportunity to hear speeches, meet and greet new friends, and receive the blessings of Allah. This is the environment of Jalsa, which continues, by the Grace of God.

Do you have any memories of Rashid Ahmad American?

Rashid Ahmad American,
Rabwah, Pakistan, 1949

Rashid Ahmad American cooking food during religious training at Jamiʻa Rabwah

Rashid Ahmad, when I was studying in college, after the formation of Pakistan, had come to Rabwah. He was a young man then, he had a black beard. In Rabwah, in the beginning, there used to be a makeshift mosque made of mud, he used to give Adhan there. So we used to meet him. Then once he had gained some education and returned to America, we continued to meet here as well. Now, I think he has passed away. May Allah Almighty raise his status. He is amongst the first Ahmadis [in America].

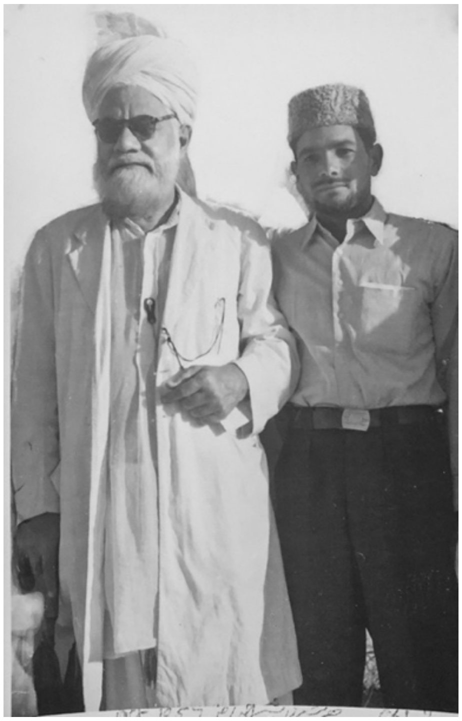
Screenshot from L to R: Rashid Ahmad American, Missionary Masud Jhelumi, ʻAbd-ur Rashid Yahya, and Muzaffar Ahmad Zafr

How about Muzaffar Ahmad Zafr?

Dr. Muzaffar Ahmad Zafr was a resident of Dayton. We used to meet him frequently. Dayton is only 50 miles from us. We used to meet him at meetings and have meals together. Unfortunately, he passed away very early. He became severely ill. He was not able to survive it. May Allah raise his status. He was the Nai'b Amīr of all of America.

Can you tell us about him, how was he?

How was he? He was a tall and broad man. He was a beautiful person. He was well dressed; he would wear a red hat. It is called a Rumi [fez] hat.



Noorul Haq Khan with Hazrat Mirza Bashir Ahmad (may Allah be pleased with him) in Rabwah, October 1957.

Do you have a short message for future generations, for the next 100 years?

From what I have observed, if we do not educate and raise our children, and do not keep them affiliated with Ahmadiyyat, then our children will mix in with the American society and be ruined.

That is why there should be a system for religious education and training for children by the Jamā'at. Everyone should be brought together and the Quran, prayers, religious issues, the history of Ahmadiyat, Islamic history, everything should be taught; how to build a connection with God, how to lead prayer—they should have training. As they grow older and reach high school age, they should receive additional Ahmadi education, be taught some Arabic, and should be kept affiliated with the Jamā'at. Otherwise, if nothing is done, they will not know a thing about what Islam is, what Ahmadiyyat is, and who the Promised Messiah (peace be on him) was, they will mix in with the American society and be ruined. The most important work that the Jamā'at should do is to educate and train from a young age; religious education and training. That is my message. JazakAllah.

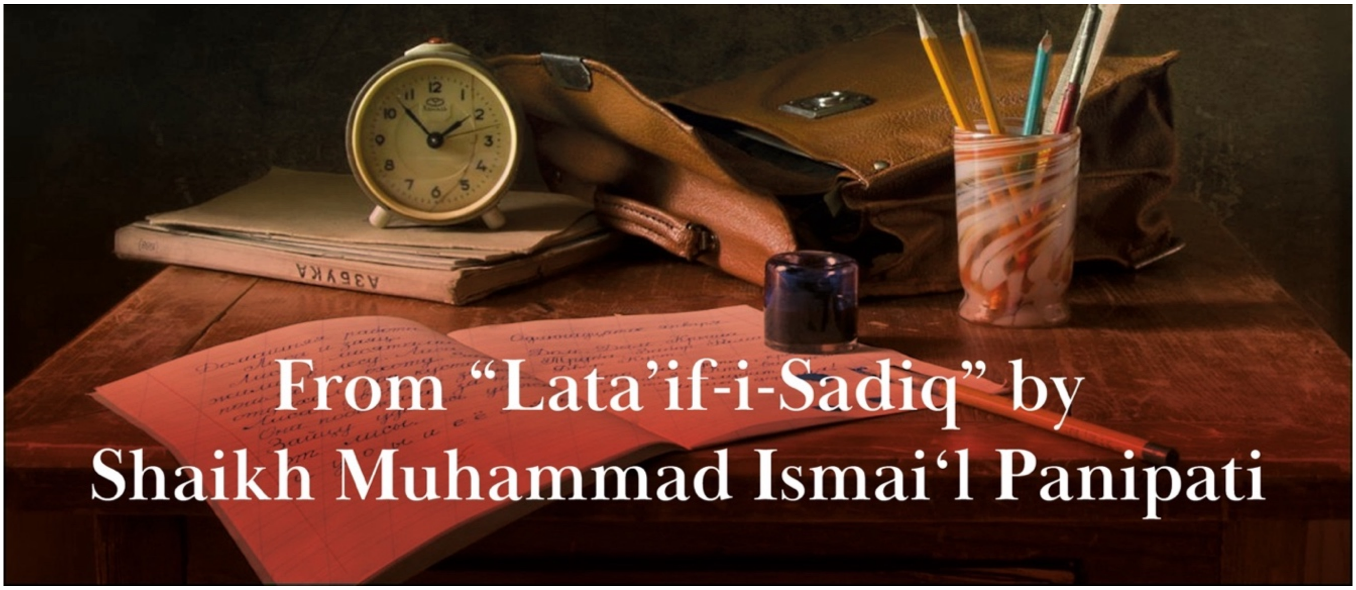
Some pictures with other dignitaries of the Jamā'at.

Noorul Haq Khan with Hazrat Chaudhri Muhammad Zafrulla Khan (may Allah be pleased with him) in Tanzania, 12 January 1963.

Invitation to Writers for the Ahmadiyya Gazette, USA

We are thankful to all those who sent us articles and Ahmadiyya news of chapters for publishing in the Ahmadiyya Gazette, USA. May Allah reward them for their sincerity.

We recently published three souvenirs to commemorate the hundred years of Ahmadiyyat in the US. The last souvenir was the American Icons of Ahmadiyyat. We feel that many inspired souls could not be part of that souvenir. We invite all those who want to contribute to the US icons of Ahmadiyyat. Please send us your articles at gazette@ahmadiyya.us, any article that can be of general interest to a large number of audiences. (Editor, the Ahmadiyya Gazette, USA)



From “Lata’if-i-Sadiq” by Shaikh Muhammad Ismai‘l Panipati

Where is Your Mother?

How ridiculous it may look to we Indians that Americans usually address their wives as mothers. The reason for this they say is that when they would call their wives mothers, then their young children would also get used to calling them mothers. Contrary to this, if they call them wives, then their young children will also start calling their mothers as wives.

In reality, this reason too is very useless and meaningless. Every person in India calls his spouse a wife, but young children never learn to call their mothers a wife. But why bother about it? All nations have their own languages and their own ways of doing things. However, this is the habit of the people over there. Based on this habit, Mufti Sadiq also had a very interesting incident in America.

One day, Mufti Sadiq went to meet one of his friends, M. Ajhon at his residence. Usually, people used to visit him with their wives. He had a little girl whose conversation was very sweet. When the girl saw Mufti Sadiq without a woman, she approached him and started asking him in a very sympathetic tone,

The girl: You didn’t come with your mother. Where is your mother?

Sadiq: Sweety, I have no mother.

Hearing this, the little girl became sad and said the following in a very sad tone.

The girl: Oh, so it is! You do not have a mother. Then why don't you buy one?

Mufti Sadiq laughed involuntarily at the cuteness of the little girl and said to her laughing.

Sadiq: I don’t know where to buy my mother. If you know, tell me.

The girl: There is a shop on the corner of the street. All kinds of fine mothers are available there. The mother you like the best among them, choose for yourself. If you are interested, I’ll accompany you. One day I saw many mothers placed at the shop.

Now how can anyone explain to the little girl that the shop was not of mothers but of toys and dolls?

(Latā’if-i-Sādiq (Urdu) by Shaikh Muhammad Ismā‘īl Pānīpatī, Episode 64, p. 90-91)

God’s Will Appears to be the Same

There is a city, Grand Haven [Michigan], two hundred miles from Chicago, USA. An association once invited Mufti Sadiq to deliver a lecture on Islam in November 1923 and promised to pay all the expenses of transportation and lodging. The rail fare amounted to sixty-four rupees, and the association had to pay twelve rupees daily on hotel bills other than the expenditure on food. The lecture was on the excellencies of Islam. After the lecture, Mufti Sadiq said:

> “Based on my lecture, if any of the attendees want to ask me a question, he is gladly welcome.”

No one asked a question, however, a priest stood up and said,

> “How can Islam be a religion of peace while Muslims killed thousands of Christians during the Crusades?”

Sadiq: “If someone is killed during a war, whose fault is it? Muslims did not attack Christians in the Crusades, but contrary to this, the Christians attacked the Muslims and killed thousands of them brutally. If some Christian people died in these attacks, how can Muslims be blamed for it? But assuming that Muslims were responsible for the killing of

Christian attackers, Muslims might have killed at the most a million Christians. But compared to the last war in Europe, Mr. Stoddard himself admitted that the Christians had killed their Christian brothers brutely and ruthlessly, the example of that is nowhere to be found in the past. The number of Christians killed by Christians themselves in this war is forty million. (In this last World War, the number of people killed is being assessed to be 10 million who were mostly Christians.) Apparently, God's intention appears that many Christians be killed. To fulfill this intention, if the Christians themselves killed forty million Christians, then what would be wrong if the Muslims also helped to kill a million Christians?"

After this, another pastor objected as to why (Hazrat) Muhammad (may peace and blessings of Allāh be upon him) married many times.

The refined answer given by Mufti Sadiq to this question is worth listening to. He said:

> "According to religious law and the law of the land, getting married more than once is not a sin but a reward. If it is a sin in your view to marry more than once, then tell us why did God love the elders like Abraham (may peace be on him), Jacob (may peace be on him), and David (may peace be on him), who married more than once and make them His Messengers? And why there has not been has not been even a single priest from among the priests that God spoke to who stay unmarried throughout the whole of their lives? The matter is that God sees man's righteousness, piety, good faith, sincerity, love for God, and virtuous deeds. God doesn't see how many times he marries. Therefore, in this sense, look at the life of Hazrat Muhammad, the Chosen One, (may peace and blessings of Allāh be on him), and you will see it brighter than the sun."

At this the priest became silent and some of the attendees reprimanded him as to why he asked such nonsensical questions. (Latā'if-i-Sādiq (Urdu) by Shaikh Muhammad Ismā'īl Pānīpatī, Episode 67, pp. 92-93)

Pastor's Upfront Thinking

When Hazrat Mufti Sadiq was in America, he often went to a park in the middle of the city in the evening. Many people used to come there for recreational activities and Mufti Sadiq used to preach to them through speeches and conversations. A priest also used to lecture on the truthfulness of Christianity at a short distance in front of the place where Mufti Sadiq used to preach. In general, Mufti Sadiq's lectures used to fetch a large audience whereas there were very few men in the pastor's sermons.

As that routine continued for a long time, then one day the pastor came to the house of Mufti Sadiq and after a little conversation of hither and thither, he said,

> "Tell me the reason why so many people attend to your sermon and I have a few."

Sadiq: You must have looked into this matter. Tell me what you think is the reason for this.

Pastor: Yes, I have been pondering over this problem for many days. The understanding I have come to is that since you have a beard and I don't, people are attracted to you more.

Sadiq: If this is the only reason for people's interest, then the solution is very easy that you also grow a beard.

Pastor: Yes, now I have also decided after thinking for many days and consulting friends that I will also grow a beard.

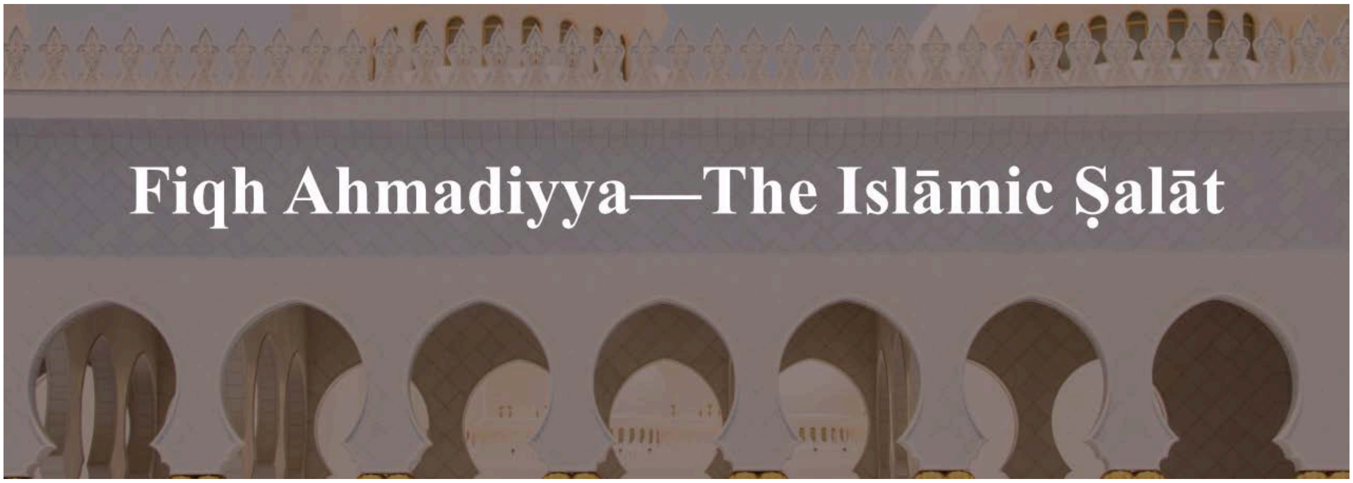
Sadiq: May Allāh bless you and may you succeed in your endeavor.

After that, the pastor also grew the beard and started growing it with great care and protection. Coincidently, one day he met Mufti Sadiq in the market. Mufti Sadiq asked,

> "Pastor! Now you have a beard too. Has your audience increased as yet or not?"

Pastor: Yes, I have a beard. My hair has indeed grown, but the number of attendees has not increased. I don't know what the reason is.

Sadiq: If you ask me the reason, then listen. People are hungry for truth and righteousness. They are not interested in beards. Wherever they will see the truth and reality, people will be attracted there with greater interest. (Latā'if-i-Sādiq (Urdu) by Shaikh Muhammad Ismā'īl Pānīpatī, Episode 68, pp. 93-95)



Rules and Regulations for Ṣalāt

Translated by Dr. Lutf Rehman

Edited by Dr. Wajeeh Bajwa/Dr. Syed Sajid Ahmad

Note: This is a general representation of the contents. It is not a rigorous translation.

Translation of all the sections of Fiqh Ahmadiyya has already been published in the Gazette as follows: First part of the section on Fasting in May-June 2016. The second part is on Fasting in May-June 2018. The section on Hajj in September-October 2017. The section on Zakat in March-April 2019. The section on Nikāḥ—Marriage in May-June 2019. The section on Paternity and Lineage in July-August 2019. The section on Khul‘ in September-December 2019. The section on Sustenance and Support, January-March 2020. The section on Salāt has been published in Ahmadiyya Gazette Online in March, April, May, June, July, August, and September 2024 issues.

Appointment of Imām-uṣ-Ṣalāt

Question: Can a central authority appoint an Imām?
Answer:

The authority to appoint an Imām lies with the Khalīfa or his representative. This was the system in place from the beginning. A person who was appointed Amīr was also the Imām for Ṣalāt. On some occasions, different persons were appointed for these two different positions. The Imāms were given salaries from the center. If the center did not have the power to appoint them, why would they pay them? Ibn Jozi writes:[1]

عن الحسن رحمة الله عليه انّ عمروعثمان بن عفان رضى الله عنهما كانا يرزقان الآئمة والمؤذنين والمعلمين والقضاة

The Holy Prophet (may peace and blessings of Allah be upon him) sent Mus‘ab ibn ‘Umair (may Allah be pleased with him) to Madinah so that he could teach the Holy Qur’ān to the people and lead them in Ṣalāt.[2]

لما انصرف القوم عن رسول الله صلى الله عليه وسلم يعنى ليلة العقبة بعث معهم مصعب بن عميرؓ ثم هاجَرَ الى المدينة بعد العقبة
الاولى ليعلّم القران ويصلى بهم

All scholars of jurists include the appointment of the Imām in the jurisdiction of the central authority. They have also explained that if the leader of the time goes to a place where his assistant Imām is present, the leader of the time will have the first right to lead the Prayers. In the famous book of Fiqh, Al-Mughni al-Ibn Qadamah, it is written:[3]

ان دخل السلطان بلدًاله فيه خليفة فهوا احقّ من خليفتهٖ لان ولا يتهٗ على خليفتهٖ وغيره

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[1] Sirat ‘Umar ibn al-Khaṭṭāb, p. 91

[2] Usd al-Ghābah, Chapter 4, p. 369

[3] Al-Mughni by ibn Qadamah, Chapter 2, p. 205

It is an established fact in the administration of the mosques that the authority to appoint Imām lies with the Khalīfa.

Appointment of Imām-uṣ-Ṣalāt on salary

Question: An Imām in a mosque is given a salary so the mosque will continue to function. Is this permitted in Sharīʻah?

Answer:

The Promised Messiah (may peace be upon him) said whether it is an Aḥmadī or a non-Aḥmadī Imām if he leads Ṣalāt for money, we should not care for him. Ṣalāt is for the sake of God. If he leaves, God will send men who will lead Prayer only for the sake of God and will keep the mosque going. A person who leads Ṣalāt in the hope of money, Aḥmadī or a non-Aḥmadī, one cannot pray behind him. The Imām should be righteous.[4]

Requirement for appointment of Imām-uṣ-Ṣalāt

Imām should be a righteous, virtuous, and faithful Muslim. He should be of God and work for God. He should not be overcome with selfish desires. Ṣalāt should not be offered behind a person who has not pledged Baiʻat and is not formally part of the system, because of the instruction of امامکم منکم (your leader is from among yourselves). Some of the religious leaders resided in Mecca for years. Since the condition of the people was less than righteous, they did not offer Prayers behind anyone and offered them at home.[5]

Ṣalāt behind a Ghassāl (a person who washes the dead bodies)

A person asked the Promised Messiah (may peace be upon him) if it was proper for a Ghassāl (a person who washes the dead bodies) to be an Imām. The Promised Messiah (may peace be upon him) said, "This question is meaningless. Being a Ghassāl is not a sin. A righteous and knowledgeable person is worthy of becoming an Imām. If it is so then being a Ghassāl is not a defect which can stop one from being an Imām."[6]

A disabled Imām-uṣ-Ṣalāt

Question: Can a disabled person be the Imām-uṣ-Ṣalāt?

Answer:

Imām should be a person who is knowledgeable, righteous, physically healthy, and popular. One who is disabled and cannot prostrate (Sajdah) or bow (Rukūʻ) because of his illness, should not be made an Imām.

If a person leads the Prayer by his own decision but people do not like his Imāmat [being an Imām], his Ṣalāt will not be accepted. Instead of reward, he would be the recipient of sin. In a Ḥadīth, it is mentioned:[7]

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ مِنْهِمْ صَلَاةً مَنْ تَقَدَّمَ قَوْمًا وَهمْ لَهُ كَارِهونَ وَرَجُلٌ أَتَى الصَّلَاةَ دِبَارًا وَالدِّبَارُ
أَنْ يَأْتِيَهَا بَعْدَ أَنْ تَفُوتَهُ وَرَجُلٌ اعْتَبَدَ مُحَرَّرًا

The Holy Prophet said that Ṣalāt of three persons is not accepted:

1) One who becomes the Imām of his nation while people dislike him;

2) One who offers Prayers after the appointed time; and

3) One who enslaves a free man and deals with him like one.

Imām should be a righteous person, knows the issues related to Ṣalāt, has good recitation, and the majority of people like him.

Question: A person loses control of his urine because of old age or illness, but he is a very pious person. Can he be the Imām?

Answer:

According to the principle if a person is righteous and prominent because of his scholarship and is appointed the Imām or asked to be the Imām, then he can be the Imām even with this disability. This is not a disliked act [literally detestable or abominable]. However, such a person should try to avoid such an office so people have no doubts.

Hazrat Mirzā Bashir Aḥmad, M.A., writes in his book, Sirat-ul-Mahdi: "Dr. Mir Muḥammad 'Ismāʻīl told me that once Maulana Abdul Karim could not lead the Prayers. Hazrat Khalīfatul-Masīḥ I was also not present. The Promised Messiah (may peace be upon him) asked Hakim Fazl Din to lead the Prayer. He submitted that he suffered from piles and had the problem of breaking wind frequently. How could he lead the Prayer? The Promised Messiah said, “Hakim Ṣāḥib, your Ṣalāt is accepted even with this illness or not? He said, “Yes!” The Promised Messiah said, “Then our Ṣalāt will also be accepted. Please go ahead.”

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[4] Al-Hakam, 10 November 1905, Fatāwā Masīḥ Mauʻūd, p. 99

[5] Fatāwā Aḥmadīyya, p. 28, Al-Hakam 10 August 1902, Al-Hakam 30 April 1902, Al-Badr 23 May 1907 and Al-Badr 23 April 1908

[6] Fatāwā Masīḥ Mauʻūd, p. 29

[7] Sunan Abi Dāwūd, [Kitāb al-Ṣalāt,] Bab: ar-Rajuli ya'umm-ul-qauma wa hum kārihūn باب الرَّجُلِ يَؤُمُّ الْقَوْمَ وَهُمْ لَهُ كَارِهُونَ

I submit that excessive breaking of wind due to illness is not a reason for invalid Wuḍū.[8]

A Child Imām-uṣ-Ṣalāt

Question: Can a child lead Prayer for other children?
Answer:

It is permitted for a child to be an Imām if he is wise. It is proper even if the followers include older people who are not knowledgeable and do not know how to lead the Prayer. A young child who knows how to lead the Prayer, knows issues related to Ṣalāt, and can recite the Holy Qur’ān properly can be the Imām despite his young age.

Hazrat ‘Amr bin Salimah (may Allah be pleased with him) relates that in the days of the conquest of Mecca, he was six or seven years old. In those days, the tribes were accepting Islām quickly, in great numbers. In our tribe, my father was the first to come in the presence of the Holy Prophet (may peace and blessings of Allah be upon him) and accepted Islām representing his tribe. Upon his return, he gave his people the instructions of the Holy Prophet (may peace and blessings of Allah be upon him) on how many Prayers should be offered, their times, that Adhān should be called out at the time of Ṣalāt, and someone who knows the Holy Qur’ān most should lead the Prayers. Although I was young, I knew the most from the Holy Qur’ān. I was interested in learning. I used to go to the Muslim convoys and caravans that used to pass close by and learn from them. Therefore, people made me the Imām. I only had a small sheet to cover myself. In Sajdah, it could not cover me fully. A woman made fun of it. Then people had a shirt made for me. Wearing that shirt, I was tremendously happy.[9]

Woman Imām-uṣ-Ṣalāt

Question: Can a woman be an Imām?
Answer:

There is mention of this in some Aḥadīth.10 A woman can be Imām for other women. In such circumstances, only Iqāmah should be called. There is no need for Adhān. The woman Imām should stand in the row among other women. She should not stand in the front like a male Imām. This is permitted only in exceptional circumstances. To make this a normal practice where a woman leads the Prayer on a regular basis is not proper. There are very few examples of this in the olden times.

Question: Can women participate in Jum‘ah Prayers behind Hazrat Khalīfatul-Masīḥ in their own area during jalsa salana [annual gathering] when the sound is coming via speakers?
Answer:

It is necessary for the Imām to stand ahead of the followers or at least parallel with them. The followers cannot have their back towards the Imām. If this arrangement is present and the sound is reliable, then women can offer Jum‘ah Prayers even with the distance present. The distance between the men’s enclosure and the women’s enclosure is not an impediment.

Objection against the Imām-uṣ-Ṣalāt

Question: If one has some objection to the Imām, what should he do?
Answer: If people of a Jamā‘at elect someone as their Imām, or the center appoints someone, then individuals do not have the right to refuse Praying behind him and demonstrate objection by Praying alone. If he would Pray alone he would be considered in violation of the system and would lose his good deeds. If there is an objection, it should be presented before the center and have the Imām removed and another one appointed. Until the center makes a decision, one should continue to pray behind the Imām which has been agreed upon by the majority. The same goes for the Imām. If a majority of people do not want to pray behind him, he should recuse himself.[11]

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8 Sīrat-ul-Mahdī, Part III, p. 111, Narration No. 654

9 Bukhārī, [Kitab al-Maghazi,] Bab Maqam al-Nabiyy bi-Makkah Zaman al-Fatḥ

10 Kashf al-Ghummah, Bab al-Imamah wa sifat al-A’immah, vol. 1, p. 235

11 Al-Fazl, 4 December 1933

Standing spot for the Imām

Some factions believe that the Imām should not stand in the front during Ṣalāt but within the row along with others.

The Promised Messiah said: “The word Imām indicates that he should stand in the front. This is an Arabic word meaning a person who stands ahead of the others.”[12]

Question: If an Imām and the followers are offering Ṣalāt while standing in the same row, should the Imām stand a little ahead?

Answer:

If Imām and the followers are in the same row, it is not necessary to stand a little ahead. It is narrated in a Ḥadīth that the Holy Prophet (may peace and blessings of Allah be upon him) asked Ibn ‘Abbās to stand next to him. If the Imām stands a little ahead to indicate his proper place, it is also acceptable.[13]

Question: If there is no open spot in the first row is it permitted to stand alone in the second row?

Answer:

To pray standing alone in a row is prohibited in a Ḥadīth.[14]

أَنَّ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعِيدَ الصَّلَاة

Every regulation carries some exceptions too. If it is difficult to get someone from the first row to join him such as if they are sitting in Tashahhud or there is not enough space for the second person, then one can stand alone due to necessity. It is written:

عدم الامر بالاعادة علی من فعل ذالک بعذر۔

Meaning, if he stood alone due to some necessity, he would not have repeat the Ṣalāt. This is also the verdict of Imām Malik and Ḥanafī scholars.[15]

Question: Can a row be made in between the pillars of the mosque, in case of need?

Answer:

The Promised Messiah (may peace be upon him) asked that some people stand between the pillars of the mosque. He said, “In difficulty, all is permitted. One should not think much of such issues. The real purpose is to worship God according to His instructions with a clear heart. No one cares for such issues.”[16]

Imām should be mindful of the followers

Question: If the Imām does a lengthy recitation, a prolonged Sajdah, or a lengthy Ṣalāt, what is the instruction?

Answer:

There is an incident about Hazrat Mu‘adh ibn Jabal that can shed some light on this. The incident is as follows:[17]

عَنْ عَمْرٍو قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ رض يُصَلِّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَرْجِعُ فَيَؤُمُّ قَوْمَهُ فَصَلَّى الْعِشَاءَ فَقَرَأَ بِالْبَقَرَةِ فَانْصَرَفَ الرَّجُلُ فَكَأَنَّ مُعَاذًا تَنَاوَلَ مِنْهُ فَبَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ فَتَّانٌ فَتَّانٌ فَتَّانٌ ثَلَاثَ مِرَارٍ وَأَمَرَهُ بِسُورَتَيْنِ مِنْ أَوْسَطِ الْمُفَصَّلِ

Hazrat Jābir relates that Mu’adh Ibn Jabal used to offer Ṣalāt with the Holy Prophet (may peace and blessings of Allah be upon him) and then go to his tribe and lead them in congregational Prayers. Once he recited the whole Surah Baqarah in ‘Ishā Prayer. One person was fed up and left the Ṣalāt. Hazrat Mu‘adh rebuked him that he had done a bad deed. This conflict was reported to the Holy Prophet (may peace and blessings of Allah be upon him). He became very upset with Hazrat Mu‘adh and said, “Do not create difficulty for the people in this manner and test them. Generally recite the medium-length Surah in the last half of the last part of the Holy Qur’ān.”

There is another narration:

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[12] Al Badr, 13 February 1908

[13] Al-Fazl, 10 August 1951

[14] Tirmidhī, vol. 1, p. 31

[15] Nail al-Autar, Chapter 3, p. 185

[16] Al Badr, 13 February 1908

[17] Bukhārī, Kitāb al-Salat

قَالَ قَيْس أَخْبَرَنِي أَبُو مَسْعُودٍ أَنَّ رَجُلًا قَالَ وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي لَأَتَأَخَّرُ عَنْ صَلَاةِ الْغَدَاةِ مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بِنَا فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ إِنَّ مِنْكُمْ مُنَفِّرِينَ فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ فَإِنَّ فِيهِمْ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ

Abū Masʿūd relates that a person complained to the Holy Prophet (may peace and blessings of Allah be upon him), 'Such and such leads a very long Ṣalāt, therefore, I do not come for the Fajr Ṣalāt as it interferes with my work.' The narrator says, 'I have never seen the Holy Prophet (may peace and blessings of Allah be upon him) this angry as I saw that day. He said, some among you are bent upon creating repulsion from worship. One among you who leads the Prayer should lead a short Ṣalāt and not a lengthy one. There are all types of people in the followers, weak, old, and workers. You should care for all of them.'

Once the Promised Messiah (may peace be upon him) was asked that an Imām recited lengthy Surah in Maġhrib Prayer after Ifṭār in Ramaḍān. The followers are stuck, as they have to eat after the fast. After fasting for the whole day they are weak. Many followers are frail. There is a conflict between the Imām and the followers. The Promised Messiah said, 'The Imām is mistaken in this matter. He should be mindful of his followers and should not prolong the Ṣalāt."[18]

Waiting for the Imām

Question: If Imām is late then can one offer Ṣalāt alone?
Answer:

The instruction is to pray together, meaning congregational Prayers. If Imām is late, it is not permitted to offer your own Ṣalāt alone. Sharīʿah has determined a window of time for each Ṣalāt. It means that there is no harm if there is some delay. If this was not so, then there would have been one fixed time in Sharīʿah. However, this is not so.[19]

Question: And what about waiting for the followers?
Answer:

As a matter of principle, one should wait for the people to gather for congregational Prayers so more people can participate in it. In a Ḥadīth it is said that reward is increased if more people participate in congregational Prayers. On the other hand, people's schedules demand that they should not be made to wait too long. This is why these days the times of Ṣalāt are fixed and in ordinary circumstances, timing should be observed. One advantage of this would be the habit of punctuality will be promoted and they would not waste other's time. However, it is an organizational matter. It is not necessary from the standpoint of the Sharīʿah. If the Imām decides to wait, as there are only a few people present, his decision should not become a point of contention. Someone should not become upset about this. It also depends on the judgment of the organizer whether they should wait for more people to arrive or proceed with the Prayer, in view of the distraction of those who are present. Whatever is better should be done.

Question: If the Imām offers his Ṣalāt alone and the followers come late, is it necessary that the same Imām should lead them in Prayer, or can someone else lead the Prayer with his permission?
Answer:

If there is someone in the followers who is a learned person and can lead the Ṣalāt, then he should lead it. There is no place in Islām for a professional Imām. If there is no one in the followers who can lead the Prayer then the original Imām can lead the Prayer. There is no harm in it. Some Companions used to Pray behind the Holy Prophet (may peace and blessings of Allah be upon him) and then go to their local mosques to lead Prayers.

Question: A person already offered his ʿIshā Prayer and Witr when the congregational Prayer began. Can he join the congregation?
Answer:

Yes. He can join the Prayers. There is no harm in it. This is mentioned in a Ḥadīth:[20]

فَصَلِّ الصَّلَاةَ لِوَقْتِهَا ثُمَّ إِنْ أُقِيمَتْ الصَّلَاةُ فَصَلِّ مَعَهُمْ فَإِنَّهَا زِيَادَةُ خَيْرٍ

One who does this should do the Witr again. It is narrated:[21]

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[18] Al Badr, 31 October 1907

[19] Al-Fazl, 3 July 1963

[20] Muslim, Bab Karahat Takheer al-Salat

[21] Muslim, Bab al-Salat al-Lail, Bukhārī, Kitāb al-Witr

اَنَّ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وِتْرًا

Second Congregation

Question: The congregational Prayer has taken place in the mosque on its appointed time. Those who came late, can they conduct another congregational Prayer among themselves or should they Pray individually?

Answer:

If congregational Prayer is done in a mosque, then those who come late should offer their individual Ṣalāt. However, if needed, they can conduct another congregational Prayer. The Promised Messiah (may peace be upon him) says, “There is no harm in it. If needed, another congregational Prayer can be held.”[22]

If there was an intentional delay in coming for the regular congregational Prayer, then the second congregation will be not appropriate, because it will result in separate Prayers. Few will come and offer their own Prayer and go. Then few will come and offer their own Prayer. Then few more will come and offer their own Prayer. The real purpose of unity will disappear. Hazrat Masīḥ Mau‘ūd (may peace be upon him) disliked this.”[23]

Among the great scholars, Imām Azam, Imām Malik, Imām Shafiʿī, and Imām Aḥmad, all four disliked the repetition of congregational Prayers without a genuine cause.

Question: Should one join Ṣalāt as soon as it starts, leaving the Sunnah Prayer or can he complete his remaining Sunnah and join Ṣalāt before the first Rukū‘?

Answer:

Ḥadīth says إِذَا أُقِيمَت الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَة when the congregational Prayer starts then there can be no other Ṣalāt. If a previous Fard Prayer remains, one should offer that before joining the congregation. All authentic narrators of Ḥadīth have mentioned this Ḥadīth except Bukhārī.

خرج رسول الله صلى الله عليه وسلم حين أقيمت الصلاة فرأى ناسا يصلون ركعتى الفجر فقال صلاتان معا ونهى أن تصليا إذا أقيمت الصلاة

Iqāmah for Fajr Prayer had been called and the Holy Prophet (may peace and blessings of Allah be upon him) was about to lead the Prayers when he saw two people offering Sunnah. He exclaimed, “Two Prayers at the same time!” The Holy Prophet (may peace and blessings of Allah be upon him) disapproved of Sunnah when the congregational Prayer starts.[24]

All scholars agree that when the congregational Prayer starts other Prayers are not permitted. If someone was offering Sunnah at the time congregational Prayer starts, he should stop and join the congregation.

The author of the book “Nail al-Autar” writes:

قد بَالَغَ اهل الظاهر فقالوا اذا دخل فى ركعتى الفجر اوغيرها من النوافل فاقيمت صلوٰة الفريضة بطلت الركعتان ولا فائدة له فى ان يسلم منهما ولو لم يبق عليه منهما غير السلام

Some scholars have a strict view about this. According to them when congregational Prayer starts, all other Prayers end immediately. There is not even a need to say “Salām” to end their Prayer.

In this matter, nothing could be found in the writings of the Promised Messiah (may peace be upon him). A careful study of Aḥadīth and their authenticity, the following can be said:

If congregational Prayer is in progress then no other Prayer should be started.

1. If someone is offering Sunnah and he is standing in the Prayer rows, he should immediately end this and join the congregational Prayer, even if only a small portion is left.
2. If one is offering Sunnah in a corner of the mosque away from the congregational Prayer, he should quickly finish and join the congregation, before the first Rukū‘. This is permitted but not essential.

Following the Imām

Question: If an Imām leads the Prayer while sitting, is it permitted for the followers to stand?

Answer:

If the appointed Imām cannot lead Prayer while standing for a proper reason, then it is permitted for the followers to follow him while standing. Hazrat Khalīfatul-Masīḥ II says:

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[22] Al Badr, 10 June 1907, Fatāwā, p. 241.

[23] Al-Hakam, 28 March 1920

[24] Muwatta Malik

1. As I have arthritis, I cannot deliver the Friday sermon while standing. It was the instruction of the Holy Prophet (may peace and blessings of Allah be upon him) in the beginning that if the Imām cannot stand, the followers should also offer the Ṣalāt while sitting. It was changed after instructions from God. Then the instruction was that if the Imām cannot stand and leads the Prayer while sitting, the followers should stand. I will lead the Prayer while sitting since I cannot stand, but you should stand.[25]
2. Some have a habit of not following the Imām completely while in congregational Prayers. When the Imām is getting up from the Sajdah, they are still bent down. When the Imām says Takbīr for the second Sajdah, they are getting up from the first. Such following is not proper. They think that Imām gets up from Sajdah quickly and if they stay for longer time, it will be more meritorious. That is not the case. Virtue is in following the Imām perfectly. The Holy Prophet (may peace and blessings of Allah be upon him) said that those who fall behind the Imām or move ahead of him (they are either slow or fast) their head will be like that of a donkey. One should be careful. Virtue is in offering Ṣalāt in the congregation.[26]

Mistake by Imām

The Sharīʻah tells us that if the Imām forgets and does four Rakaʻāt in place of two, you should also follow. If he does five Rakaʻāt instead of four, you should also offer five in his following.[27]

Question: Imām stood up after performing two Sajdahs [prostrations], but the followers did not know it. They were still in the first Sajdah. While rising from the Sajdah they realized that the Imām is standing after two Sajdahs [prostrations]. Would it interfere with the Ṣalāt of the followers?

Answer:

The followers can quickly perform the second Sajdah and catch up with the Imām. The delay which happened was unintentional and would not affect the Ṣalāt. Neither do they need to repeat the Ṣalāt nor do they need to perform Sajdah Sahw. The famous book of Fiqh says,28

(1) اذا لم يتبع الامام فيه سهوًا اوبعذر فان عليه ان قضيه وحده ان لم يخف فوت مابعده مع امامهٖ

(2) كيفية قضآء مافاته ان يقضيه فى اثناء صلوٰة الامام ثم يتابعه فيما بَقِىَ

(3) لا سجود على المأ موم فيما يسهوفيه خلف امامهٖ

To do Salām before the Salām of the Imām in Ṣalāt [Ending Salat before the Imam]

Question: The followers performed Salām [ended their Salat] by mistake thinking that the Imām had done the Salām [that is, the Imam had completed the Salat]. They realized their mistake afterward. What should they do?

Answer:

The Promised Messiah (may peace be upon him) said that if this happens after Tashahhud, then the Ṣalāt is proper and there is no need to repeat Salat.29

Congregational Prayers and Recitation

Question: In three Prayers out of five, recitation is done aloud, while in the other two, it is not aloud. Moreover, in four Rakaʻāt Ṣalāt, the recitation in the first two is aloud while in the other two, it is not. What is the wisdom behind it?

Answer:

The correct answer is that Allāh has not revealed the wisdom of this upon his servants. They are required to follow the instructions and there is a blessing in it.

The other explanation could be that the Ṣalāts [ritual Prayers] with loud recitation are during the nighttime and those with quiet recitation are during the day. During the daytime, there is a lot of noise. If the Imām tries to recite aloud, it would be hard on him. This is a physical wisdom.

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25 Al-Fazl, 3 July 1951

26 Al-Fazl, 3 July 1963

27 Al-Fazl, 31 August 1915

28 Fiqh Madhahib-e-Arbaʻ, Chapter 1, p. 438

29 Badr, 2 May 1907

The spiritual wisdom is that during the day, there is light all around. Everyone can see. It is not necessary to address with voice. At night, it is dark, no one can see, and it is necessary to keep contact with reciting aloud.

Daytime Prayers also tell us to remain steadfast and cooperate with each other. When darkness spreads in the world, then we warn each other by calling out. Travelers walking during the day do not call each other, but at night, they shout warnings such as there is a ditch or there is water. Therefore, the quiet recitation tells us to cooperate with each other at times of ease. When the darkness of sin spreads in the world, just quiet actions are not enough. It becomes necessary to warn others.

Moreover, it is a test for the obedience of God. During the day one wants to talk, but they are told to recite quietly. During the night, it is quiet. Then it was asked to praise the Lord and recite the Holy Qur’ān aloud.

Question:

Why Bismillah is not recited aloud in Ṣalāt?

Answer:

In Ṣalāt during recitation of Surah Al-Fātiḥa or any other portion of the Holy Qur’ān, it is permitted to recite Bismillah [Basmalah] aloud although it is not necessary. The Promised Messiah (may peace be upon him) and Hazrat Khalīfatul-Masīḥ II did not recite Bismillah aloud. Therefore, the thought that by not reciting the Bismillah aloud, the Ṣalāt is affected, is not correct. There is a Ḥadīth mentioned in Bukhārī and Tirmidhi that says that the Holy Prophet (may peace and blessings of Allah be upon him) and his Companions did not recite the Bismillah aloud:

(الف) عن انسؓ ان النبی صلی اللہ علیہ وسلم وابابکر وعمر کانوا یفتحون الصلوٰۃ بالحمد للہ رب العالمین

(ب) عَنْ أَنَسٍ قَالَ صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَجْهَرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(ج) عن عبد اللہ بن مُغَفَّل قال سَمِعنی أَبِی وأَنافی الصلٰوۃ أَقول بسْمِ اللهِ الرَّحْمٰنِ الرَّحِیْم فقال لی ای بُنَیَّ... قد صلَّیتُ مع النبی صلی اللہ علیہ وسلم و مع أبی بکرومَعَ عمر ومع عثمان فلم أسمع أحدامنهم یقولها فلا تقلها إذا أَنت صلَّیت فقل الحمد اللہ ربّ العالمین۔

Hazrat Khalīfatul-Masīḥ I says, “Reciting Bismillah aloud or quietly, both are permitted.” Hazrat Maulawi Abdul Karim was an emotional person and he used to recite it aloud. Hazrat Masīḥ Mau‘ūd (may peace be upon him) did not recite it aloud. We have both types of people among the followers. My advice is that do not make it a point of contention.[30]

To recite Fātiḥa behind the Imām

Question: Is it necessary to recite Fātiḥa after the Imām?

Answer:

I say that it must be recited. There are thousands of “Auliyā” (friends, helpers, supporters, patrons, or protectors) who followed the Ḥanafī Fiqh and did not recite Fātiḥa themselves while the Imam did. If their Ṣalāt was not proper then how could they become “Auliyā?” I have an attachment to Imām Abū Ḥanīfah and respect him. I do not say that the Ṣalāt becomes invalid. In those times, all the Aḥadīth were not collected but now it has become obvious. So he is excused. Now we know that if one does not recite Fātiḥa, his Ṣalāt will not be valid. I would insist that Fātiḥa should be recited behind the Imām while the Imam recites it.[31]

Question: If one joins the Ṣalāt in Rukū‘, would his Rak‘at count?

Answer:

Hazrat Masīḥ Mau‘ūd (may peace be upon him) enquired about the views of other scholars. The position of different sects was presented. Then the Promised Messiah gave his verdict,

“My view is that there is no Ṣalāt without Fātiḥa. Whether one is offering Ṣalāt alone or in the congregation, he should recite Fātiḥa. The Imām should not be quick in reciting the Fātiḥa. He should be deliberate and allow the follower to recite. It is necessary to recite Fātiḥa. One who joins the Prayer in Rukū‘ even with all his effort and could not join in the beginning, his Rak‘at will be counted even when he did not recite Fātiḥa. It is mentioned in a Ḥadīth that the one who joined in Rukū‘, his Rak‘at will be counted.”

There are two concerns. At one place, the Holy Prophet (may peace and blessings of Allah be upon him) instructed to recite Fātiḥa in Ṣalāt as it is the mother of the Book. If a person, with all his effort, cannot join Ṣalāt before Rukū‘, he would fall under the principle of exception. Faith is based upon ease and permission. Therefore, the Holy Prophet (may peace and blessings of Allah be upon him) said that his Rak‘at would be accepted. He is not denying the Fātiḥa but only arrived late. Consider this as an exception. One who is purposefully slow in joining the Prayer, his Ṣalāt is not valid.[32]

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[30] Badr, 23 May 1912

[31] Tadhkirat-ul-Mahdi, p. 253, Fatāwā Masīḥ Mau‘ūd, p. 64

Question: Imām has already finished reciting Surah Al-Fātiḥah when a person joins the Prayer. What should that person do? Should he recite Fātiḥah and Thanā or just listen to the recitation of the Imām?
Answer:

The follower should recite Thanā and Surah Al-Fātiḥah quietly, as it is not a hindrance in listening. If the imim goes into Rukū‘ and the follower has not completed the Fātiḥah, he should stop and follow the Imām. Maulawi Abd-ul-Karim said, “His Rak‘at will not be counted.” The Promised Messiah said, “His Rak‘at will be counted.” Would he not have recited the Fātiḥah if he had the chance? Maulawi Abd-ul-Karim said, “Most certainly.” The Promised Messiah said that the actions are dependent on intent. He did not get enough time. Therefore, his Rak‘at will be counted.

How to complete the missed Rak‘at or Raka‘āt in congregational prayers?

Question: When a person joined the Ṣalāt the Imām had already completed some Raka‘āt. How would this person complete the missed Raka‘āt [plural of Rak‘ah/Rak‘at]?
Answer:

After the Salām by Imām he would get up and in the first Rak‘ah recite Thanā, Fātiḥa, and a portion of the Holy Qur’ān, and in the second, Fātiḥa and a portion of the Holy Qur’ān. For the middle portion recite Tashahhud, the Raka‘āt with the Imām will be counted. For example, if he performed one Rak‘at with the Imām then after Salām he would get up and perform one more Rak‘at and sit for Tashahhud.

If a person joins Ṣalāt in the last Tashahhud, he will have to do all of the Ṣalāt as he would have done without congregation. In the first Rak‘ah he would recite Thanā, Fātiḥa, and Holy Qur’ān, and in the second Rak‘ah, Fātiḥa and Holy Qur’ān and in the remaining two, only Fātiḥa.

Question: In Ẓuhr and ‘Aṣr Prayers, can one recite a portion of Holy Qur’ān after Surah Al-Fātiḥa?
Answer:

In the first two Raka‘āt of Ẓuhr and Aṣr Prayers, the followers can recite a portion of the Holy Qur’ān after Surah Al-Fātiḥa. It is neither necessary nor prohibited. One can hope for a reward if he recites. Ibn Rushd has attributed to Imām Malik انه يستحسن القرأة فيما اسرفيه الامام meaning, in those Prayers where Imām recites quietly, it is better for the followers to recite a portion of the Holy Qur’ān after Surah Al-Fātiḥa. Hazrat Khalīfatul-Masīḥ II has also mentioned this in his commentary on the Holy Qur’ān.[33] Hazrat Imām Shafi῾ī considers that the followers should recite a portion of the Holy Qur’ān just as it is to recite Surah Al-Fātiḥa. However, in our view, it is permitted but not necessary.

Repeating the recitation of a verse in Ṣalāt

Question:

Can an Imām recite a verse in Ṣalāt and repeat it many times?

Answer:

Sometimes a person is overcome with emotion and repeats certain verses repeatedly. It is permitted. But it should not become a habit. Hazrat Khalīfatul-Masīḥ II used to do so sometimes.

In a Ḥadīth it is mentioned that once the Holy Prophet (may peace and blessings of Allah be upon him) recited إِنْ تُعَذِّبْهمْ فَإِنَّهُمْ عِبَادُك many times. Sometimes he would repeat the same Surah more than once in the same Rak‘ah.[34]

The order of the verses

Question:

Is it necessary to follow the order of verses in the Holy Qur’ān?

Answer:

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[32] Al-Hakam February 24, 1901, Fatāwā Masīḥ Mau‘ūd, p. 58

[33] Tafsīr-e-Kabir, Surah al-Fātiḥa, pp. 110-113

[34] Kashf al-Ghummah, vol. 1, p. 184.

By changing the order of the verses, Ṣalāt becomes invalid. This is because the order was set according to the clear instructions of God. Moreover, it can result in altering the meaning of the verses. It is not so in the order of the Surah, although this was set by the Holy Prophet (may peace and blessings of Allah be upon him). If Surahs are recited in a different order, it does not affect the Ṣalāt, but scholars have disliked this practice. It is mentioned in the books of Fiqh that if it is done on purpose and as a practice, it is considered “Makrooh” [disagreeable, unpleasant] and against the common practice.

Recitation of the Holy Qur’ān in a hurry

Question:

There is a tradition of reciting the entire Holy Qur’ān in one Rakʿat. Is it permitted?

Answer:

Some take pride in reciting the entire Holy Qur’ān in one Rakʿat. They are actually boasting. Many in this world boast about their work. The Holy Prophet (may peace and blessings of Allah be upon him) never recited the Holy Qur’ān in this manner. He used to recite short Surahs.

Imām makes a mistake in recitation

Question: In a Farḍ Ṣalāt, if the Imām forgets a verse or a portion of it, would it affect the Ṣalāt?

Answer:

After Surah Al-Fātiḥa, it is necessary to recite some portion of the Holy Qur’ān. It could be one large verse or three small verses. If an Imām has recited this much, the Ṣalāt is proper. Forgetting one verse from a larger portion does not matter. If we say that it affects the meaning of the verses then we know God forgives unintentional mistakes. There is no retribution. Therefore, there would be no problem with the Ṣalāt.

The Holy Qur’ān says, فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ. Whatever can be recited with ease should be recited in the Ṣalāt.

Ḥadīth says: عن أَبِي سَعِيدٍ اَنَّهُ قَالَ أُمِرْنَا أَنْ نَقْرَأَ بِفَاتِحَةِ الْكِتَابِ وَمَا تَيَسَّرَ Abū Saʿeed narrates that the Holy Prophet (may peace and blessings of Allah be upon him) instructed us to recite Surah Al-Fātiḥa in Ṣalāt and then whatever portion of the Holy Qur’ān we could recite easily.[35]

Imām makes a mistake in Ṣalāt

Question:

There are only women followers in Ṣalāt. If Imām makes a mistake in recitation of the Holy Qur’ān, can a woman remind?

Answer:

General instruction is that if an Imām makes a mistake in any element of Ṣalāt other than this, men can draw his attention by saying سُبْحَانَ الله and women by clapping. If he makes a mistake in recitation and forgets, it is permitted to remind him of the next word or make a correction according to their memory. This permission is for everyone. There is no distinction between man and woman. If the correction can be made just by drawing attention, then it is sufficient. However, if the correction needs more, this is also permitted. The Ḥadīth which supports the correction of recitation is as follows:

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَرَكَ آيَةً فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ تَرَكْتَ آيَةَ كَذَا وَكَذَا قَالَ فَهَلَّا ذَكَّرْتَنِيهَا

Once the Holy Prophet (may peace and blessings of Allah be upon him) forgot a verse of the Holy Qur’ān during recitation. A person pointed this to him after the Ṣalāt. The Holy Prophet (may peace and blessings of Allah be upon him) said to him, “Why did you not remind me during the Ṣalāt?”

A similar narration of Hazrat ibn ‘Umar is as follows:

عند نسيان الامام الآيه فى القرأة الجهرية يكون الفتح عليه بتذكيره تلك الاية كما فى حديث الباب وعند نسيانه بغيرها من الاركان يكون الفتح بالتسبيح للرجال والتصفيق للنساء

Shaukani explaining this Ḥadīth writes, “If there is a mistake in the recitation, one should correct by saying the correct verse. It can be a man or woman. There is no distinction. If the mistake is in some other element of Ṣalāt, then the attention of the Imām should be drawn by saying سُبْحَانَ الله by men and clapping by women. It should also be remembered that it is not necessary to make corrections in recitation. If Imām has done some recitation and then forgets, he should go into Rukū‘ without much pause. If he forgets in the beginning, he should stop and recite some other verses. This is a decent option.

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[35] Nail al-Autar, Bab Wujoob Qir’at al-Fātiḥa, vol. 2, p. 212

Ṣalāt and language

Question:

Can Ṣalāt be done in one’s own language instead of Arabic?

Answer:

The language of the Holy Qur’ān should not be abandoned. After completing the prescribed wording of Ṣalāt, one can present his needs before God in his own language. What did the Christians gain by abandoning their language [language of the Bible]? Nothing survived.

Question:

In the verse لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى the word سُكَارَى include a person who does not understand the meaning of Ṣalāt. Since this is the understanding from حَتَّى تَعْلَمُوا مَا تَقُولُونَ. If a person who joins in the Prayer is not in his senses, it is useless for him to Pray. Similarly, if a person does not understand the meaning of the Arabic language, his Praying will be useless.

Answer:

This is not the view of Jamā‘at Aḥmadiyya, nor of any past scholar. One should know the meaning and without which the Ṣalāt is not perfect. One who knows the meaning of the words of Ṣalāt and while praying is pondering over them, the level of his Ṣalāt is far superior compared to the one who does not know what he is saying. However, it does not mean that the one who does not know the meaning of the words of Ṣalāt should not Pray. The teaching is that even he who does not know the words of Ṣalāt should stand and go through the elements of Ṣalāt quietly. Then how can it be that a person, who can recite properly but does not know the meaning, should be stopped from offering Ṣalāt. The purpose is a collective effort that is the basis of righteousness. Everyone who attends the Ṣalāt receives blessings from it whether he knows the meaning or not.

Nevertheless, the verse says that one should know the meaning of the words he is reciting. Another meaning of this verse could be that he should be certain of the veracity of the verses he is reciting. He should not be making mistakes of pronunciation.

God has made man responsible in this matter according to his circumstances and ability.

Ṣalāt via radio

Question:

If a radio system is set up in Mubarak Mosque in Qādiān, can people in other countries hold Ṣalāt (prayer services) by following it?

Answer:

No. This would result in two problems. First, people will then hold Ṣalāt at their homes and will not come to the mosques. The spirit of unity and brotherhood will disappear. Second, people will stop memorizing the Holy Qur’ān. They would assume that when the Holy Qur’ān would be recited from Qādiān, they will also listen to it. This will remove the focus from the knowledge of the Holy Qur’ān. Ṣalāt in this manner is not proper.[36]

The timings of Ṣalāt in unusual places

Ṣalāt is obligatory in all parts of the world regardless of geographical location. In unusual places, the times for Ṣalāt are determined by the best guess and it is not necessary to follow the exact times.

The places that are considered unusual for the purposes of Ṣalāt are those areas where day and night exceed a normal routine (24 hours long day or night). It will also include those areas where the difference between the day and night is so short that there is not a true night or a true day. There is no darkness of the night between the setting of the sun and the rising light of the morning. If there are days during the year when no such conditions exist then it is necessary to follow the prescribed times for Ṣalāt. These days, these places will not be considered unusual.

In unusual places, the people living there will determine the times for Ṣalāt after mutual consultation according to the following principles. 1) The prescribed times for the Prayers are those which are determined by the rise or set of the sun and changes in the light pattern of the early morning. Whenever possible these principles should be followed. 2) When this is not possible, then the timings of Ṣalāt should be spread over a twenty-four-hour period to closely resemble the daily Ṣalāt times. Various Ṣalāts should not be scheduled in a manner that most or all of them are concentrated in one part of the day. (To be continued)

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[36] Al-Fazl, 14 April 1931

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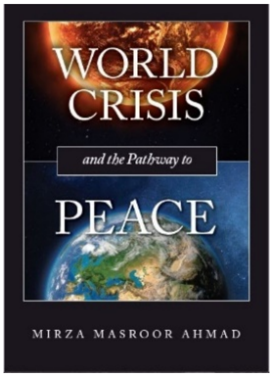
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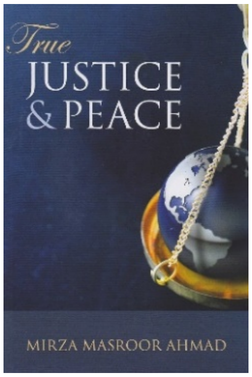
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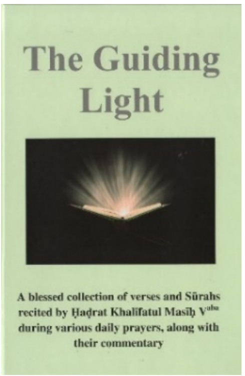
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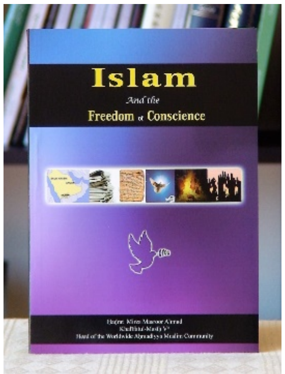
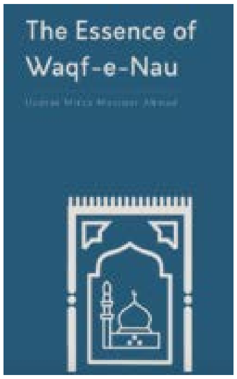
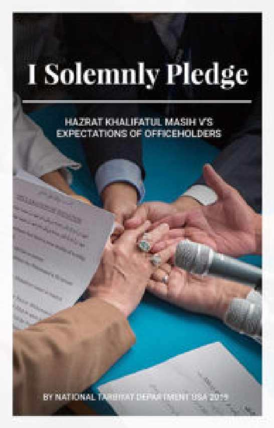
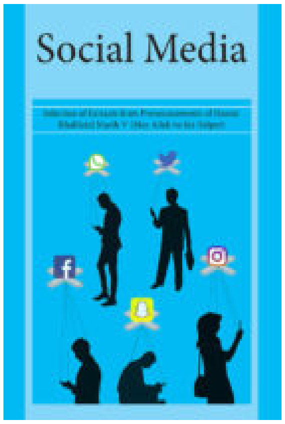
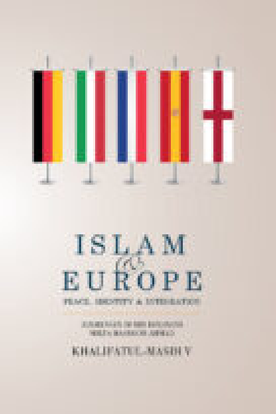
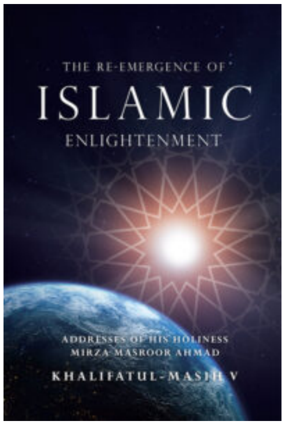

Islam
And the
Freedom of Conscience

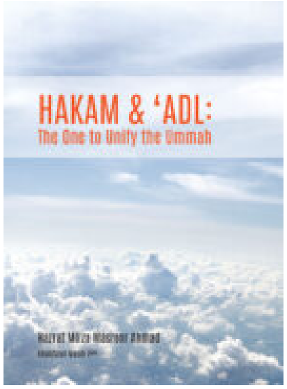

The Essence of Waqf-e-Nau

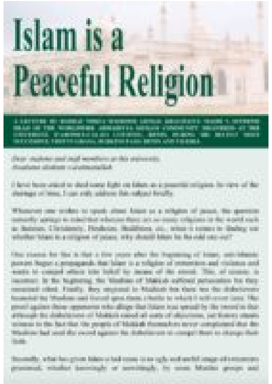

I Solemnly Pledge
HAZRAT KHALIFATUL MASIH V'S EXPECTATIONS OF OFFICEHOLDERS
BY NATIONAL TARBIYAT DEPARTMENT USA 2019

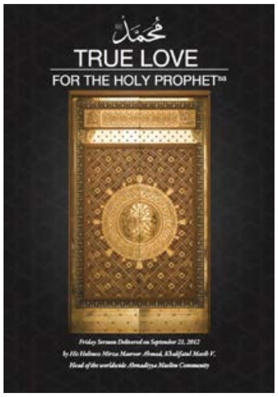

Social Media

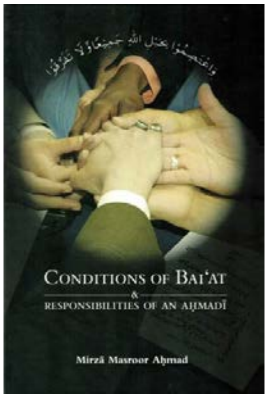

ISLAM
in
EUROPE
PEACE, IDENTITY & INTEGRATION
KHALIFATUL-MASIH V

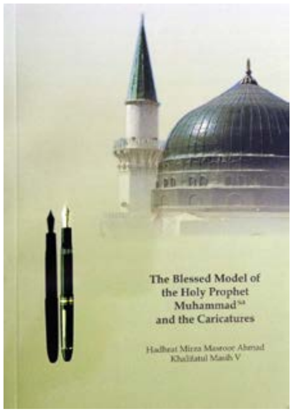

THE RE-EMERGENCE OF
ISLAMIC
ENLIGHTENMENT
ADDRESSES OF HIS HOLINESS
MIRZA MASROOR AHMAD
KHALIFATUL-MASIH V

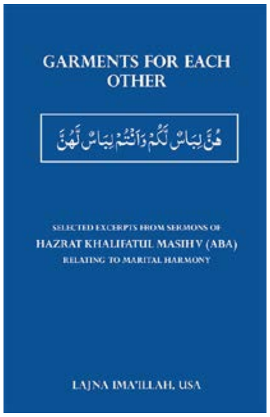

HAKAM & 'ADL:
The One to Unify the Ummah

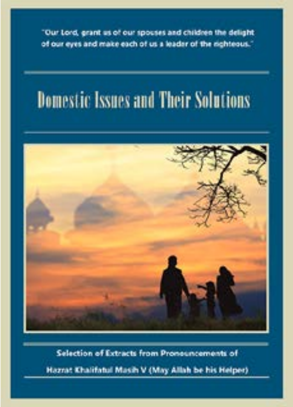

Islam is a
Peaceful Religion

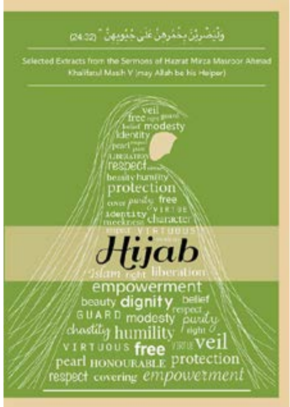

محمد
TRUE LOVE
FOR THE HOLY PROPHET


CONDITIONS OF BAI'AT
&
RESPONSIBILITIES OF AN AHMADI
Mirzā Masroor Aḥmad


The Blessed Model of the Holy Prophet Muhammad and the Caricatures
Hadhrat Mirza Masroor Ahmad
Khalifatul Masih V


GARMENTS FOR EACH OTHER
هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ
SELECTED EXCERPTS FROM SERMONS OF
HAZRAT KHALIFATUL MASIH V (ABA)
RELATING TO MARITAL HARMONY
LAJNA IMA'ILLAH, USA


"Our Lord, grant us of our spouses and children the delight of our eyes and make each of us a leader of the righteous."
Domestic Issues and Their Solutions
Selection of Extracts from Pronouncements of
Hazrat Khalifatul Masih V (May Allah be his Helper)


Selected Extracts from the Sermons of Hazrat Mirza Masroor Ahmad Khalifatul Masih V (may Allah be his Helper)
Hijab

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USA Jamāʿat Calendar 2024

Date/Day/Time	Event	Local/Region/National	Venue
January			
1 Jan, Mon	New Year's Day		Federal Holiday
5-14 Jan Fri-Sun	Ashara Waṣiyyat	Wasaya Department	Jamāʿat
6-7 Jan Sat-Sun	Local Jamāʿat/Auxiliary Activities Review of 2023 and Plan 2024 activities		Local/Aux/Jamāʿat
6 Jan, Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
12-14 Jan Fri-Sun	Ansar Leadership Conference	Majlis Ansarullah	Bait-ul-Ikram TX
14 Jan, Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
15 Jan, Mon	Martin Luther King Jr. Day Long Weekend		Federal Holiday
20 Jan, Sat	National Wāqifīn-e-Nau Boys National Career Expo	WN Department	S.V./ Online
21 Jan, Sun	National Wāqifāt-e-Nau National Career Expo	WN Department	S.V./ Online
21 Jan, Sun	Seerat-un-Nabi Day	Regional	Jamāʿat
27 Jan, Sat	Nationwide Flyer Distribution – Local	WN & Tabligh Departments	Jamāʿat
28 Jan, Sun	National Public Affairs Seminar	Umur Khārijiyya Department	Bait-ur-Rahman, MD
29 Jan, Mon	Day on the Hill in Washington DC	Umur Khārijiyya Department	Washington DC
February			
1-10 Feb Thu-Sat	Salat Ashara	Tarbiyat Department	Jamāʿat
3-4 Feb Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
3 Feb Sat	National Amila Meeting	National Jamāʿat	Seattle, WA
9 Feb Fri	National Tabligh and Media Training	Lajna Imā'illāh	Virtual
11 Feb Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
11 Feb Sun	Wasaya Webinar	Wasaya Department	Webinar
17 Feb Sat 7:30 EST	Pledge of a WN and its requirements	WN Department	Webinar
19 Feb Mon	Presidents' Day Long Weekend		Federal Holiday
25 Feb Sun	Muslih-i-Mauʻūd Day	Local	Jamāʿat
March			
1-10 Mar Fri-Sun	Ashara Waṣiyyat	Wasaya Department	Jamāʿat
2 Mar Sat	Refresher Course 2024 – Dar-ul Qaḍā USA	Dar-ul Qaḍā Department	Bait-ur-Rahman, MD
2–3 Mar Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
2–3 Mar Sat-Sun	Local Ijtima Khuddam and Aṭfāl	Majlis Khuddam-ul-Ahmadiyya	Majlis
3 Mar Sun 7 P.M. EST	Waqf-e-Jadid Webinar	Waqf Jadid Department	Webinar
8-10 Mar Fri-Sun	National Mentoring Conference (LMC)	Lajna Imā'illāh Meeting	Mosque, Northern Virginia
9 Mar Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
9-10 Mar Sat-Sun	Local Qur'an Conference	TaQwa Department	Jamāʿat
10 Mar Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
12 Mar to 9 Apr	Ramadan	Local	Jamāʿat
16 Mar Sat	WN Awareness Day (Local Jamāʿat) Part of Afṭārī	WN Department	Jamāʿat
17 Mar Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
19-25 Mar Tue-Mon	Ramadan Tahrik Jadid Week	Tahrik Jadid Department	Jamāʿat
24 Mar Sun	Masih-i-Mauʿūd Day	Local	Jamāʿat
April			
1-10 Apr Mon-Wed	Salat Ashara	Tarbiyat Department	Jamāʿat
6-7 Apr Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
10 Apr Wed	Eid-ul-Fitr	Local	Jamāʿat
14 Apr Sun 7 P.M. EST	Qur'an Talks	Tarbiyat Department	Webinar
26-28 Apr Fri-Sun	Majlis Shura – USA Jamāʿat	General Secretary Office	Bait-ur-Rahman, MD
May			
3-5 May Fri-Sun	Regional Ijtima Khuddam and Atfāl	Majlis Khuddam-ul-Ahmadiyya	Regional
4-5 May Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
4 May Sat 7:30 EST	How can WN prepare themselves for the Jamāʿat	WN Department	Webinar
12 May Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
17-19 May Fri-Sun	Jamiʿa Canada Visit for Fathers & Boys	WN Department	Jamāʿat
18 May Sat	National Amila Meeting	National Jamāʿat	Boston, MA
19 May Sun	Khilafat Day	Local	Jamāʿat
27 May Mon	Memorial Day Long Weekend		Federal Holiday
June			
1-2 Jun Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
1-2 Jun Sat-Sun	Local Khuddam Khilafat Day	Majlis Khuddāmul Ahmadiyya	Majlis
1-10 Jun Sat-Mon	Salat Ashara	Tarbiyat Department	Jamāʿat
7-16 Jun Fri-Sun	Ashara Waṣiyyat	Wasaya Department	Jamāʿat
8 Jun Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
9 Jun Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
15-16 Jun Sat-Sun	Spiritual Fitness Camp (Local)	Tarbiyat Department	Jamāʿat
16 Jun Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar

17 Jun Mon	Eid-ul-Adha	Local	Jamāʿat
22 Jun Sat 7:30 PM EST	Roles and Responsibilities of a WN	WN Department	Webinar
28-30 Jun Fri-Sun	Jalsa Salana USA	National	Richmond, VA
July			
4 Jul Thu	Independence Day		Federal Holiday
5-7 Jul Fri-Sun	Jalsa Salana Canada		
6-7 Jul Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
13 Jul Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
14 Jul Sun7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
14-20 Jul Sun-Sat	National Youth Camp	Taʿlīm Department	Bait-ur-Rahman, MD
26-28 Jul Fri-Sun	Jalsa Salana UK		
29 Jul-8 Aug Mon-Thu	Hifz-ul-Quran Camp	TaQwa Department	Not Available
August			
1-10 Aug Thu-Sat	Salat Ashara	Tarbiyat Department	Jamāʿat
3-4 Aug Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
3 Aug Sat7 P.M. EST	Waqf-e-Jadid Webinar	Waqf Jadid Department	Webinar
10 Aug Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
11 Aug Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
11 Aug Sun	Wasaya Webinar	Wasaya Department	Webinar
11-17 Aug Sun-Sat	National WN Summer Camps (Boys and Girls)	WN Department	Bait-ur-Rahman (B), SVA (G)
22-23 Aug Thu-Fri	Spiritual Fitness Camp (Local)	Tarbiyat Department	Jamāʿat
23-25 Aug Fri-Sun	Khuddam National Shura	Majlis Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
30 Aug-1 Sep Fri-Sun	MSLM24 Conference	AMMA, AWSA, AAMS, IAAAE	Orlando, Fl
31 Aug-2 Sep Sat-Mon	Labor Day Long Weekend		Federal Holiday
September			
7-8 Sep Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
8 Sep Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
13-22 Sep Fri-Sun	Ashara Waṣiyyat	Wasaya Department	Jamāʿat
14 Sep Sat	National Amila Meeting	National Jamāʿat	Columbus, OH
15 Sep Sun	USA National Quran and Science Symposium	AAMS	TBD
21 Sep Sat	National Tarbiyat and Tahir Academies Conference	Tarbiyat Department	Bait-ur-Rahman, MD
21-30 Sep Sat-Mon	Tahrik Jadid Ashara	Tahrik Jadid Department	Jamāʿat
22 Sep Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
October			
1-10 Oct Tue-Thu	Salat Ashara	Tarbiyat Department	Jamāʿat
4-6 Oct Fri-Sun	Ansar Shura and National Ijtima	Majlis Ansarullah	Bait-ur-Rahman, MD
5-6 Oct Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
11-13 Oct Fri-Sun	National Khuddam and Atfāl Ijtima	Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
12 Oct Sat	National Amila Meeting	National Jamāʿat	South Virginia
13 Oct Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
12-14 Oct Sat-Mon	Columbus Day Long Weekend		Federal Holiday
18-20 Oct Fri-Sun	National Ijtima	Lajna Imā'illāh	Bait-ur-Rahman, MD
26-27 Oct Sat-Sun	National TaQWA Conference	TaQwa Department	Not Available
November			
2-3 Nov Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
3 Nov Sun	National Education Excellence Day	Taʿlīm Department	Jamāʿat
8-10 Nov Fri-Sun	Lajna Majlis-e-Shura	Lajna Imā'illāh	Detroit Mosque, MI
9 Nov Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
10 Nov Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
16 Nov Sat	Regional WN Ijtimāʿāt (16 Regions)	Regional WN Department	Jamāʿat
28 Nov-1 Dec	Thanksgiving Long Weekend (Thu-Sun)		Federal Holiday
December			
1-10 Dec Sun-Tue	Salat Ashara	Tarbiyat Department	Jamāʿat
7-8 Dec Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
7 Dec Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
7 Dec Sat 7 P.M. EST	Waqf-e-Jadid Webinar	Waqf Jadid Department	Webinar
8 Dec Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
13-15 Dec Fri-Sun	Fazl-e-Umar Qa'idin Conference/Atfāl Refresher Course	Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
13-22 Dec Fri-Sun	Ashara Waṣiyyat	Wasaya Department	Jamāʿat
14 Dec Sat	Jamiʿa Inspiration and Orientation Camp and Virtual Open House – 3 Hours	WN Department	Online
15 Dec Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
15 Dec Sun	Wasaya Webinar	Wasaya Department	Webinar
25 Dec Wed	Christmas Day		Federal Holiday
27-29 Dec Fri-Sun	West Coast Jalsa Salana (Tentative)	National Jamāʿat	Chino, CA

Updated by National General Secretary Office, USA, December 14, 2023.

Contribute to National Mosque Fund

Mirza Maghfoor Ahmad, Ameer, Ahmadiyya Movement in Islam, USA

October 8, 2023

Dear Respected Members of the Jamaʿat Ahmadiyya U.S.A.

السلام علیکم و رحمۃ اللہ و برکاتہ

When Hazrat Khalifatul-Masih Ayyadahullahu Taʿala Be Nasrihil-ʿAziz graciously visited the U.S.A. in 2022, National Majlis ʿAmila U.S.A. had the honor and the blessed opportunity to have a meeting with Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz. In that meeting, Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz gave the following directions for constructing and acquiring Mosques in the U.S.A.

"You should target how many buildings you will buy or construct, and then raising the funds should take place; otherwise, you may not be able to meet your objective. First of all, decide that you will construct two or three Mosques, and then you will know that you will need $6M, $7M, $8M, or $9M. This is how you set the target and appeal for the fund accordingly."

While following up on the directions of Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz, the National Mosque Committee identified the priority list of 6 locations in the U.S.A., and the National Majlis 'Amila approved it and asked the National Mosque Committee to plan the construction or purchase of the Mosques in these places.

It is important to mention that the National Mosque Committee would decide the planning, design, and size of all Mosques under this initiative. After primary determination, the National Mosque Committee would present the details to the National Majlis ʿAmila for approval.

The construction management from the design to completion would be handled by the National Mosque Committee, which would include the local President and local Property Secretary as part of that particular Mosque Committee when construction or purchase occurs. In other words, all these construction projects will be the responsibility of the U.S.A. National Jamaʿat and will be handed over to the local Jamaʿat administration after the completion of the projects.

To accomplish the above-mentioned plan, the National Majlis Shura has allocated $3M for the National Mosque Fund, which is part of our current National Budget approved by Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz.

Now, it is the U.S.A. Jamaʿat membership that has to donate to the National Mosque Fund to fulfill all our obligations to start these Mosques' construction and acquisition plans as per the instructions of Hazrat Khalifatul Masih Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz.

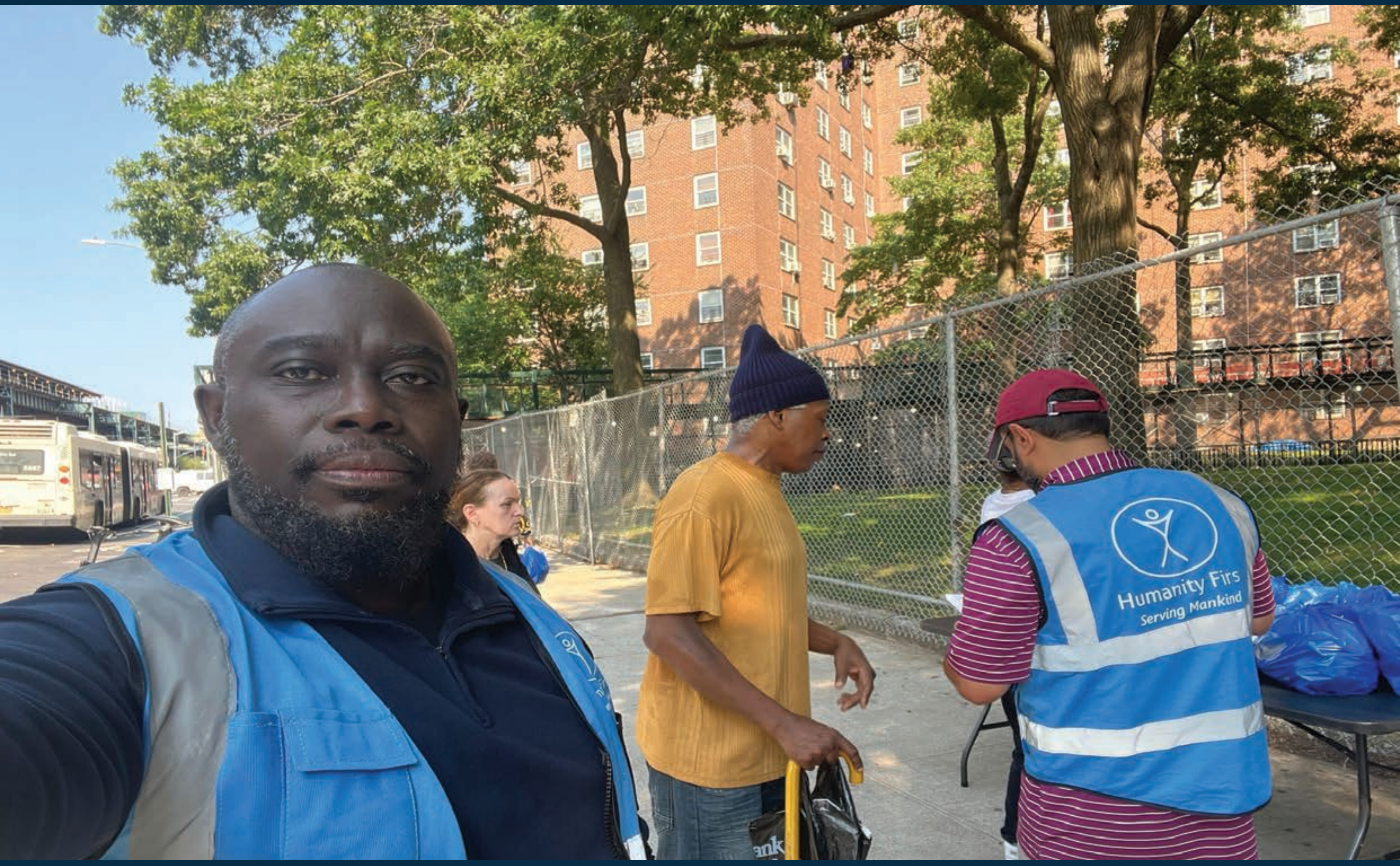
I invite you all during these historic moments and make a fervent plea to every member of the U.S.A. Jamaʿat to come forward and donate passionately to fulfill the obligations for the present and future needs of the next generations of the Jamaʿat Ahmadiyya U.S.A. purely seeking the pleasure of God Almighty.

May Allah be your Guide, Helper, and Protector. Ameen.

Wassalam
Khaksar
Mirza Maghfoor Ahmad
Ameer Jamaʿat, USA

Muslims for Loyalty

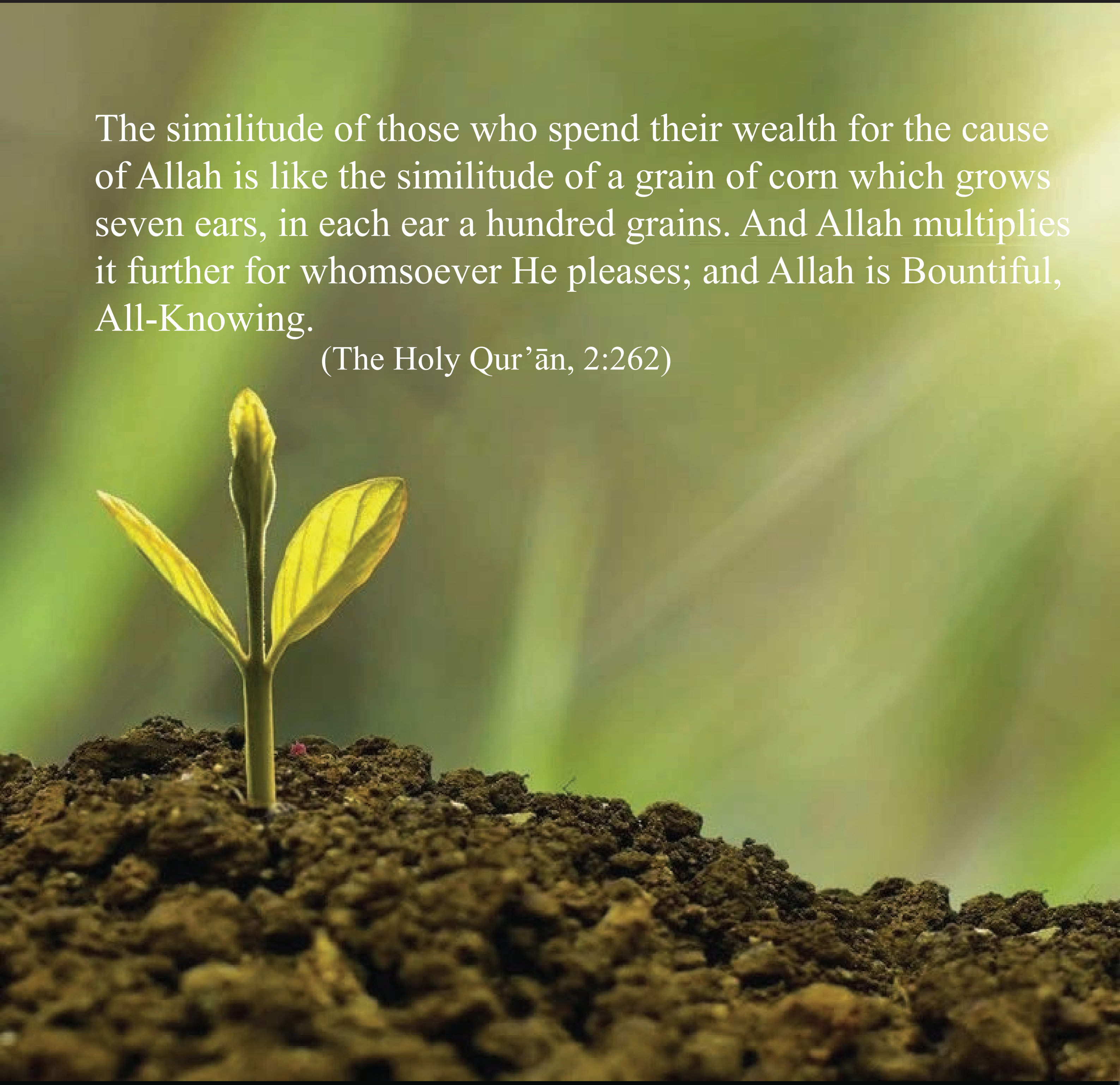
Blood Drive - Milwaukee


Humanity First
Serving Mankind

Food Drive with Humanity First - New York

Ahmadiyya Gazette Online

United States of America



The similitude of those who spend their wealth for the cause of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies it further for whomsoever He pleases; and Allah is Bountiful, All-Knowing.

(The Holy Qur'ān, 2:262)

AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)